

“Here Comes The Good News!”

Matthew 10:40-42

April 19, 2026

INTRO: LAST TIME.... *“You better listen to me!”*

THIS TIME.... *“You won’t want to miss this...”*

PRAYER

CONTEXT:

- Matthew’s Gospel on **Jesus Christ’s Gospel**
- Sectional themes: ch.1-4; 5-7; 8-9; now ch.10
- **The missional discourse or Missionary Sermon**

BIG IDEA:

ALL biblical Christians are miraculous
“koinonia-links” in The Messiah’s
missional “Gospel chain.”

Christ builds His supernaturally unified Church with/thru true biblical Christians!

PREVIEW:

KOINONIA is...

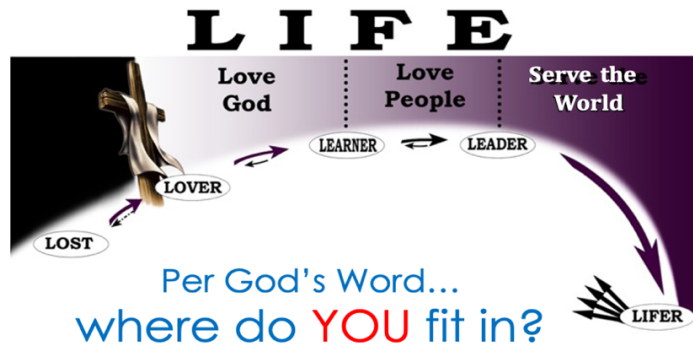
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|------------------|------------|
| 1. Miraculously | RECEIVED |
| 2. Missionally | REWARDED |
| 3. Ministerially | REMEMBERED |

T/S: Revisit Christ's sermon before we study His close...

- **Ch. 9** Closing = *His fields are ready for harvest...*
- **10:1-15** Contextual prepping to set up the sermon
 - Trained Apostles are now empowered.
 - Go & BE Christ-like & Christ-centered!
 - *Seek to find worthy persons of peace*
 - **Shake the dust off your feet at times!**
- **10:16** Sending; sheep/wolves; shrewd/innocent
- **10:17-23** Wolves = religious, gov., family, all society
Hand over = hate/slander/torture/death
Only those who endure to the end = saved
- **10:24-25** **Christ-likeness** = only goal & *prediction!*
- **10:26-31** **Fear God! FEAR NO OTHER!**
Fear NOT, for you are highly avored!
- **10:32-33** Confess or Deny Christ = Heaven or Hell
Christ declares divine reciprocity!
- **10:34-39** ~~SHOCKING~~ **NOT peace, but SWORD!**

"Family 1st" (over Christ) is a SIN/LIE!
No cross-carrying = **NO CHRISTIANITY!**
Found worldly lives are lost eternally.
Lost worldly lives are FOUND in Christ!

- Our 12 messages in Matthew 10:1-42...
 - vv.1-2: Miraculously Growing Disciples



- vv.1-5a: Come And See To Go & BE
Divine details, definitions, & doctrine matter to Messiah & His message, messengers, mission, & ministries.
- vv.5-10: The Power of One!
The power of The right/righteous One/one is miraculous, Messianic... and missional!
- vv.11-15: What Are You Looking For?
The LORD of the harvest was crystal clear on how His harvesters are to find & grow more holy harvesters.
Seek worthy people of peace!
- vv.16: Before You Go
Growing in God-glorifying Christ-likeness is ALWAYS our goal!

- vv.16-23: *You Better BE... & Be READY!*
 Fake & faithless, cultural christianity is cheap & easy... but real & faithful, biblical Christianity is costly & hard.
- vv.24-25: *Christ Defines Christ-likeness*
 Christ's call is to Christ-likeness! The only & always call of Christ is to BE like Christ.
 – no more, no less, no matter what!
- vv.26-31: *BE Like Christ & Do No Fear!*
 Christians are commanded by Christ to fear God... no one & nothing else.
- vv.32-33: *The Messiah's Missional Mirror*
 Miraculous, biblical, missional, & radical Christ-likeness, (inside & out), divides humanity, heaven, & hell... eternally!
- vv.34: *The Sword In His Cross*
 Christ & His cross...His Word, will, & ways are His defining & dividing sword.
- vv.34-39: *His Cross In The Sword*
 Christ came to His cross & out of His empty tomb to cut, divide, & unify!
- vv.40-42: *"You Better Listen To Me!"*

TEXT:

Matthew 10:40-42

40 “The one who receives you receives Me, and the one who receives Me receives Him who sent Me. **41** The one who receives a prophet in *the* name of a prophet shall receive a prophet’s reward; and the one who receives a righteous person in the name of a righteous person shall receive a righteous person’s reward. **42** And whoever gives one of these little ones just a cup of cold *water* to drink in the name of a disciple, truly I say to you, he shall by no means lose his reward.”

KOINONIA

I. Miraculously RECEIVED

40 “*The one who receives you receives Me, and the one who receives Me receives Him who sent Me.*”

“You better listen to me!”

➤ **SEE THE GOSPEL’S KOINONIA CHAIN**

- *His closing missional exclamation mark!*
- **Don’t miss what Jesus is declaring...**

➤ **POWERFUL PERSONAL PRONOUNS:**

- The **“one” / “you” / “us” / “Me” / “Him”**

CHRISTIANITY

YOU WILL RECEIVE POWER
when **MY HOLY SPIRIT** comes upon you, SO THAT
YOU WILL BE MY WITNESSES

in Jerusalem, Judea & Samaria, & to the ends of the earth
(locally, regionally, & globally)."

- CREATOR CHRIST

Acts 1:8



"RECEIVE" = GIFT-GIVEN = GOSPEL GRACE

CHRISTIANITY

You were **DEAD** in **YOUR SINS...**
BUT God... You have been saved by **GRACE**
thru **FAITH, NOT** of works, so that **NO ONE**
will boast... BUT you have been saved FOR
GOOD WORKS...

Ephesians 2:1-10



CHRISTIANITY

And with many other words he **BORE WITNESS** & continued to **EXHORT THEM**, saying, "**SAVE YOURSELVES** from this crooked generation."

Acts 2:40



CHRISTIANITY

"**THOSE** who **RECEIVED** his word...
There **WERE ADDED** that day about 3,000 **SOULS**."
"They **DEVOTED** themselves to the apostle's teaching and the **FELLOWSHIP**..."
"And **AWE CAME** over every soul... And day by day, attending the temple **TOGETHER**...praising God...& **THE LORD** added to their number, day by day, **THOSE** who were **BEING SAVED**."

Acts 2:41-47



What does it mean to "*receive*"
you, Christ, & Father?

Receive is a verb/action with 5 key attributes:

1. **PERSONAL**
2. **MIRACULOUSLY MISSIONAL**
3. **CONSEQUENTIAL**
4. **BIBLICAL**
5. **COUNTER-CULTURAL**

To “receive” is to open life’s door, seat the truth at the head of the table, and order every affair around the honored Guest.

YOU BETTER LISTEN TO ME BECAUSE...

There is an eternal difference between biblical and cultural *“receiving.”*

➤ **PERSONAL VERB** (John 3:16)

- See the individual IN the universal (invitation).
 - See universal in The Individual (Gospel).
 - God has NO grandchildren...
 - Ephesians 2:1-10
 - John 3:3; 16; 36
 - 2 Corinthians 5:17-21

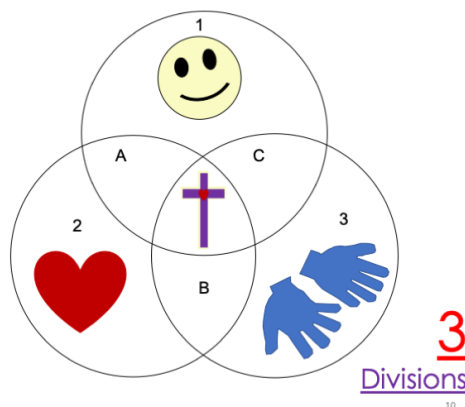
➤ **MIRACULOUS & MISSIONAL VERB**

- John 6:44; 14:6
- Luke 14:27
- Acts 1:8

➤ **CONSEQUENTIAL VERB** (John 3:36)

- See the individual & the universal again...
- See the grace & Gospel in believing...
- See the wrath & testing in obeying...

➤ **BIBLICAL “receiving” is 123ABC discipleship**



- **123...** Truth Love Works
- **ABC's** Accept Become Commit
- **D3 DISCIPLESHIP**
 - **Great Commandments**
 - Love UP, IN, & OUT
 - Love with ALL your BE-ing
 - Love with ALL your DO-ing
 - **Great Commission**
 - Go make disciples
 - Who make disciples
 - Who make disciples

- **Great Combat**
 - The World
 - The Flesh
 - The Devil
- **Great Christian**
 - HEAD
 - HEART
 - HANDS
- **Great Church**
 - **BE** ecclesia
 - Selected sovereignly
 - Set-apart sovereignly
 - Spirit-filled sovereignly
 - Sent-out sovereignly
 - Serving & Sending sovereignly
 - **BE** koinonia/homothoomadon
 - Supernaturally loving
 - Supernaturally unified
 - Supernaturally impassioned
 - **BE** His witnesses
 - Locally
 - Regionally
 - Globally

- To biblically **“receive”** is to biblically **“believe.”**
- To biblically **“believe”** is to biblically **“obey.”**
- To biblically **“obey”** is to biblically **“love.”**
- To biblically **“love”** is to biblically **“witness.”**
- To biblically **“witness”** is to biblically **“BE.”**
- To biblically **“BE”** is to biblically **“disciple.”**
- To biblically **“disciple”** is to biblically **“DO.”**

- Ephesians 4:12 *...equip the saints to DO the work of the ministry!*
- 1st John 3:18
- James 1:22 *Be doers of the word, and not hearers only. Otherwise, you are deceiving yourselves.*
- Horizontal Koinonia = Church
- Vertical Koinonia = Christianity
- Trinitarian Koinonia = Glorification

➤ **CULTURAL “receiving” has 12 deceptive traps:**

- **Superficial**
 - Mechanicals vs. Miracles
 - Consumers vs. Christians
 - Marketing vs. Messianic
 - Religious vs. Relationships
 - Fans vs. Followers
 - Savior vs. LORD
 - Do-ing vs. BE-ing
- **Enjoyable**
 - Fun
 - Familiar
 - Fan-based
- **Numerical/Affectual/Effectual**
 - Bodies
 - Budgets
 - Buildings

- **Partial**
 - 51%
 - 90%
 - 99.9%
- **Casual**
 - Cross-less Christ
 - Cross-less Christianity
 - Cross-less Church
- **Denominational**
 - Disconnected from Almighty
 - God's Word, will, way
 - Displaced authority
 - Pastor/Pope/Priest/People
 - Delusional/Deceptive allegiance
 - Traditionalism, Ritualism, *Morphism*
- **Occasional**
 - Part-time Confession
 - Part-time Commitment
 - Part-time Commissioning
- **Emotional**
 - Me-centric
 - Feelings-driven
 - Totally subjective
- **“Sensational”**
 - Impressive vs. Inspired
 - Wow-affect vs. Worshipful
 - Attraction-focused vs. Always faithful
- **Non-confrontational**
 - Confused goats & moralistic deists
 - Poisonous people-pleasers
 - Christ-less cowards (Revelation 21:8)

- **Purely intellectual**
 - ALL head, wrong heart & hands
 - Data & debate “driven”
 - “Smarts” vs. salvation/sanctification
- **Optional on obedience**

Rewards culminate in the consummation of God’s kingdom. Revelation twice employs the term:

“the time has come... to reward Your servants” (Revelation 11:18), and the risen Christ announces, “Behold, I am coming soon, and My reward is with Me to repay each one according to what he has done” (Revelation 22:12).

These declarations secure the believer’s hope
and sober the unrepentant:
final judgment is neither arbitrary nor generalized
but an exact settlement of accounts.

CHRISTIANITY

“But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people’s faces. For you neither enter yourselves nor allow those who would enter to go in. ¹⁵Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

Matthew 23:13ff

THE BRIDGE

CHRISTIANITY

You serpents, you brood of vipers,
how are you to escape being sentenced to hell?
³⁴Therefore I send you prophets and wise men and scribes,
some of whom you will kill and crucify, and some you will flog
in your synagogues and persecute from town to town, ³⁵so that
on you may come all the righteous blood shed on earth,
from the blood of righteous Abel

Matthew 23:33ff



CHRISTIANITY

"Then they will deliver you up to tribulation and
put you to death, and you will be hated by all nations for My
name's sake. ¹⁰And then many will fall away & betray one another
and hate one another. ¹¹And many false prophets will arise and lead
many astray. ¹²And because lawlessness will be increased, the love of
many will grow cold. ¹³But the one who endures to the end will be
saved. ¹⁴And this gospel of the kingdom will be proclaimed
thru-out the whole world as a testimony to all nations
and then the end will come.

Matthew 24:9-14



KOINONIA

II. Missionally REWARDED

⁴¹The one who receives a **prophet** in the name of / because he is a **prophet** shall receive a **prophet's reward**; and the one who receives a **righteous person** in the name of / because a **righteous person** shall receive a **righteous person's reward**.

- **Prophet**: one who speaks on behalf of God
- **Righteous Person**: only 2 Corinthians 5:21 people
- **"Shall Receive"** = **passionately takes hold of...**
- **Because/In The Name Of** = specific/exclusive **cause**
- **Reward**: **divinely promised eternal blessing**

The righteous-reward motif parallels **Genesis 15:1** where ***God Himself is Abram's "very great reward,"*** the ultimate recompense is not a thing but a Person.

PERSEVERANCE UNDER PERSECUTION:

"Rejoice & be glad, for great is your reward in heaven"
(Matthew 5:12) strengthens those oppressed for righteousness' sake.

Grace received...

Works = fruit...

Reward = missional ministry

CHRISTIANITY

Grace + Works = Reward



“BE-ING” “TOGETHER” IS OUR GREATEST BLESSING & REWARD!

CHRISTIANITY

Grace + Works = Reward

HERESY

Works + Rewards = Grace

CHRISTIANITY

You are a **NEW CREATION...**
BE His **MINISTERS** of **RECONCILIATION...**
You are new **AMBASSADORS FOR CHRIST...**
You are the very **RIGHTEOUSNESS OF GOD...**
when you are **IN** (a.k.a. **RECEIVE**)
CHRIST JESUS!

2 Cor. 5:17-21



BE-ing a Gospel chain of koinonia links is our MESSAGE, MISSION, & METHOD... according to our miraculously merciful Messiah!

CHRISTIANITY

"...that which we have seen and heard
WE PROCLAIM also to you, **SO THAT**
you too may have **FELLOWSHIP** with US; and
INDEED our **FELLOWSHIP** is with the **FATHER**
and with His SON **JESUS CHRIST.**"

1st John 1:1-3



CHRISTIANITY

Grace + Works = Reward



"Saul, why are you persecuting Me? ...when you persecute My people, you persecute Me!" - **Jesus The Christ**

See the union of Christ & His Christians... both in blessings & in persecution!

CHRISTIANITY

Grace + Works = Reward

Matthew 10:16

"I am sending you out as sheep amongst wolves; therefore, be as shrewd as serpents and as innocent as doves."

- Jesus The Christ



NO MATTER WHAT!

KOINONIA

III. Ministerially REMEMBERED

God remembers the least of our fruit
done for the least in His family.

42 **And whoever gives one of these little ones just a cup of cold water to drink in the name of a disciple, truly I say to you, he shall by no means lose his reward."**

This is a BIG promise for a SMALL person...
In the same way that a mustard seed of faith can move mountains, mustard seed sized fruit moves Messiah!

- **And** = conjunction... it just keeps getting better!
- **Whoever** = universal invitation & application of grace
- **Gives** = the other side of the "receive" coin...
- **These Little Ones** = micron missionaries!
- **Just... Cup of Water** = Jewish idiom, tiniest deed...
- **In The Name Of/Because** = since they are Christ's
- **A Disciple** = the "true YOU" of v.40 (*sent prophets*)
- **Truly** = Amen (literally)... may it be so!
- **I Say To You** = Almighty to His apostles/prophets
- **By No Means** = God's promise & our guarantee!
- **Lose** = have taken away or to be removed from...
- **His** = personal ownership
- **Reward** = divinely given, kept, & blessed promise

CHRISTIANITY

Grace + Reward = Works

Matthew 10:16

"I am sending you out as sheep amongst wolves; therefore, be as shrewd as serpents and as innocent as doves."

- Jesus The Christ



NO MATTER WHAT!

CHRISTIANITY

Parable of the Bridesmaids...

Parable of the Talents...

FINAL JUDGMENT...

Matthew 25:31-40

Matthew 25:41-46

Matthew 25



CHRISTIANITY

Grace + Reward = Works



REVIEW:

Biblical Christians are God's authoritative sent-ones who have

- 1). Received
- 2). Carry
- 3). Proclaim
- 4). Explain
- 5). Deliver
 - a. miraculous grace of The Lord
 - b. Messianic truth-in-love
 - c. missional Gospel...
 - Christ's personal adoption papers
 - &/or
 - His eternal death sentences

ALL Christians are Christ's (Almighty God's) sovereignly selected, Spirit-filled, set apart & sent out, blessed salt, light of the world, city set on a hill, born again, new creations, adopted children, blood bought, cross carrying, all-in, fruit-producing, overwhelming over-comers, ministers of reconciliation, discipling-disciples, missionally radical & miraculously righteous, empowered & persevering, valiantly-victorious, Christ-like AMBASSADORS!

For that reason, we are ALSO... His hated, slandered, persecuted, betrayed, handed over, tortured, & even martyred faithful, following, fishers of men... We are His Christ-like, cross-carrying, capital "C" Church! No more, no less, no matter what!

CLOSE:

"Here's How Christianity Works"

True Christians are biblically unified, vertically & horizontally, miraculously-saved & missionally-sent; small "a" apostles, capital "A" Ambassadors, authoritative & righteous prophets, who get-to declare & disciple with Creator Christ's eternally good news, per God's Word, will, & ways.

***"BE-ING" "TOGETHER" IS OUR
GREATEST BLESSING & REWARD!***

PRAYER

STUDY NOTES:

◀ Matthew 10:40 ▶

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3588 [e]	Ὁ HO	The [One]	Art-NMS
1209 [e]	δεχόμενος dechomenos	receiving	V-PPM/P-NMS
4771 [e]	ὑμᾶς hymas	you,	Pro-A2P
1473 [e]	ἐμέ eme	Me	Pro-A1S
1209 [e]	δέχεται, dechetai	receives;	V-PIM/P-3S
2532 [e]	καὶ kai	and	Conj
3588 [e]	ὁ ho	the [one]	Art-NMS
1473 [e]	ἐμέ eme	Me	Pro-A1S
1209 [e]	δεχόμενος dechomenos	receiving,	V-PPM/P-NMS
1209 [e]	δέχεται dechetai	receives	V-PIM/P-3S

3588 [e]	τὸν ton	the [One]	Art-AMS
649 [e]	ἀποστείλαντά aposteilanta	having sent	V-APA-AMS
1473 [e]	με. me	Me.	PPro-A1S

Matthew 10:41 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3588 [e]	ὁ ho	The [one]	Art-NMS
1209 [e]	δεχόμενος dechomenos	receiving	V-PPM/P-NMS
4396 [e]	προφήτην prophētēn	a prophet	N-AMS
1519 [e]	εἰς eis	in [the]	Prep
3686 [e]	ὄνομα onoma	name	N-ANS
4396 [e]	προφήτου prophētou	of a prophet,	N-GMS

3408 [e]	μισθὸν misthon	[the] reward	N-AMS
4396 [e]	προφήτου prophētou	of a prophet	N-GMS
2983 [e]	λήμψεται, lēmpsetai	will receive;	V-FIM-3S
2532 [e]	καὶ kai	and	Conj
3588 [e]	ὁ ho	the [one]	Art-NMS
1209 [e]	δεχόμενος dechomenos	receiving	V-PPM/P-NMS
1342 [e]	δίκαιον dikaion	a righteous [man]	Adj-AMS
1519 [e]	εἰς eis	in [the]	Prep
3686 [e]	ὄνομα onoma	name	N-ANS
1342 [e]	δικαίου dikaiou	of a righteous [man],	Adj-GMS
3408 [e]	μισθὸν misthon	the reward	N-AMS
1342 [e]	δικαίου dikaiou	of a righteous [man]	Adj-GMS

2983 [e]	λήμψεται. lēmpsetai	will receive.	V-FIM-3S
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◀ Matthew 10:42 ▶

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
2532 [e]	καὶ kai	And	Conj
3739 [e]	ὅς hos	whoever	RelPro-NMS
302 [e]	ἄν* an	-	Prtcl
4222 [e]	ποτίση potisē	shall give to drink	V-ASA-3S
1520 [e]	ἓνα hena	one	Adj-AMS
3588 [e]	τῶν tōn	the	Art-GMP
3398 [e]	μικρῶν mikrōn	little ones	Adj-GMP
3778 [e]	τούτων toutōn	of these	DPro-GMP

4221 [e]	ποτήριον potērion	a cup	N-ANS
5593 [e]	ψυχροῦ psychrou	of cold [water],	Adj-GNS
3440 [e]	μόνον monon	only	Adv
1519 [e]	εἰς eis	in [the]	Prep
3686 [e]	ὄνομα onoma	name	N-ANS
3101 [e]	μαθητοῦ, mathētou	of a disciple,	N-GMS
281 [e]	ἀμήν amēn	truly	Heb
3004 [e]	λέγω legō	I say	V-PIA-1S
4771 [e]	ὑμῖν, humin	to you,	PPro-D2P
3756 [e]	οὐ ou	no	Adv
3361 [e]	μὴ mē	not	Adv
622 [e]	ἀπολέση apolesē	shall he lose	V-ASA-3S

3588 [ε]	τὸν ton	the	Art-AMS
3408 [ε]	μισθὸν miston	reward	N-AMS
846 [ε]	αὐτοῦ. autou	of him.	PPro-GM3S

RECEIVING:

◀ 1209. dechomai ▶

Lexical Summary

dechomai: To receive, accept, welcome

Original Word: δέχομαι

Part of Speech: Verb

Transliteration: dechomai

Pronunciation: DEKH-oh-my

Phonetic Spelling: (dekh'-om-ahee)

KJV: accept, receive, take

NASB: receive, receives, received, accepted, take, accept, welcome

Word Origin: [middle voice of a primary verb]

1. to receive

{(in various applications, literally or figuratively)}

Strong's Exhaustive Concordance

accept, receive, take.

Middle voice of a primary verb; to receive (in various applications, literally or figuratively) -- accept, receive, take. Compare [lambano](#).

see GREEK [lambano](#)

HELPS Word-studies

1209 *déxomai* – properly, to receive in a *welcoming (receptive)* way. **1209** (*déxomai*) is used of people *welcoming* God (His offers), like receiving and sharing in His salvation (1 Thes 2:13) and thoughts (Eph 6:17).

1209/*dexomai* ("warmly receptive, welcoming") means receive with "*ready reception* what is offered" (Vine, Unger, White, *NT*, 7), i.e. "*welcome* with appropriate reception" (Thayer).

[The *personal* element is emphasized with **1209** (*déxomai*) which accounts for it always being in the Greek *middle* voice. This stresses the *high level of self-involvement* (interest) involved with the "welcoming-receiving." **1209** (*déxomai*) occurs 59 times in the NT.]

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to receive

NASB Translation

accept (2), accepted (3), receive (16), received (12), receives (15), take (3), taken (1), took (1), welcome (2), welcomed (1).

Thayer's Greek Lexicon

STRONGS NT 1209: δέχομαι

δέχομαι; (future 2 person plural **δεξεσθε**, [Ephesians 6:17](#) Rec.bez); 1 aorist **έδεξαμην**; perfect **δεδεγμαι** ([Acts 8:14](#)); deponent middle; the Sept. mostly for **קָבַץ**;

1. to take with the hand: **τό γράμμα** (L text T Tr WH **τά γράμματα**), [Luke 16:6f](#); **τό ποτήριον**, [Luke 22:17](#); **to take hold of, take up**, **τήν περικεφαλαίαν ... τήν μάχαιραν**, [Ephesians 6:17](#); **τό παιδίον εις ἀγκάλας**, [Luke 2:28](#).

2. to take up, receive (German aufnehmen,annehmen);

a. used of a place receiving one: **ὄν δεῖ οὐρανόν δεξασθαι** (οὐρανόν is subject), [Acts 3:21](#) (Plato, Theact., p. 177

a. **τελευτησαντας αὐτούς ... ὁ τῶν κακῶν καθαρός τόπος οὐ δέξεται**).

b. with the accusative of person **to receive, grant access to, a visitor; not to refuse contact or friendship:** [Luke 9:11](#) R G; [John 4:45](#); [2 Corinthians 7:15](#); [Galatians 4:14](#); [Colossians 4:10](#); **to receive to hospitality**, [Matthew 10:14, 40](#); [Mark 6:11](#); [Luke 9:5, 53](#); [Luke 10:8, 10](#); [Acts 21:17](#) Rec.; [Hebrews 11:31](#) (often in Greek writings from Homer down); **παιδίον, to receive** into one's family in order to bring up and educate, [Matthew 18:5](#); [Mark 9:37](#); [Luke](#)

9:48; **to receive** εἰς τοὺς οἴκους, τὰς σκηνάς, Luke 16:4, 9; δέξαι τό πνεῦμα μου, to thyself in heaven, Acts 7:59.

c. with the accusative of the thing offered in speaking, teaching, instructing; **to receive favorably, give ear to, embrace, make one's own, approve, not to reject:** τόν λόγον, Luke 8:13; Acts 8:14; Acts 11:1; Acts 17:11; 1 Thessalonians 1:6; 1 Thessalonians 2:13; James 1:21; τὰ τοῦ πνεύματος 1 Corinthians 2:14; τήν παράκλησιν, 2 Corinthians 8:17; τήν ἀγάπην τῆς ἀληθείας namely, commended to them, 2 Thessalonians 2:10; (add the elliptical construction in Matthew 11:14) (often in Greek writings); to receive a benefit offered, not to reject it, 2 Corinthians 8:4 Rec. d. **to receive** equivalent to **to take upon oneself, sustain, bear, endure:** τινά, his bearing and behavior, 2 Corinthians 11:16 τήν ἀδικίαν, Hebrew נִשְׂרָף, Genesis 50:17; πᾶν, ὁ ἐάν ἐπαχθῆ, Sir. 2:4; μυθον χαλεπόν, Homer, Odyssey 20, 271, and often in Greek writers).

3. to receive, get, (German empfangen): ἐπιστολάς, Acts 22:5; γράμματα, Acts 28:21; τήν βασιλείαν τοῦ Θεοῦ, to become a partaker of the benefits of God's kingdom, Mark 10:15; Luke 18:17; λόγια ζῶντα, Acts 7:38; εὐαγγέλιον, 2 Corinthians 11:4; τήν χάριν τοῦ Θεοῦ, 2 Corinthians 6:1; — equivalent to **to learn:** Philippians 4:18 ((?) see the commentaries at the passage). [SYNONYMS: δέχομαι, λαμβάνω: The earlier classic use of these verbs sustains in the main the distinction laid down in the glossaries (e. g. Ammonius, under the word λαβεῖν; λαβεῖν μὲν ἐστὶ, τό κείμενον τί ἀνέλεσθαι. δέξασθαι δέ, τό διδόνον ἐκ χειρός), and the suggestion of a self-prompted taking still adheres to λαμβάνω in many connections (cf. λαβεῖν τινα γυναῖκα, ἀρχὴν λαβεῖν) in distinction from a receiving of what is offered; in use, however, the words overlap and distinctions disappear; yet the suggestion of a welcoming or an appropriating reception generally cleaves to δέχομαι. See Schimdt, chapter 107, who treats of the compound of δέχομαι. in detail.

Compare: ἀναδέχομαι, ἀποδέχομαι, διαδέχομαι, εἰσδέχομαι, ἐκδέχομαι, ἀπεκδέχομαι, ἐνδέχομαι, ἐπιδέχομαι, παραδέχομαι, προσδέχομαι, ὑποδέχομαι.]

Topical Lexicon

Summary of Biblical Usage

The verb behind Strong's Greek 1209 serves as Scripture's primary term for "receiving" persons, messages, and divine gifts. It spans Gospel narratives, Acts, Pauline correspondence, Hebrews, James, and Revelation-era writings, consistently describing a wholehearted, welcoming response rather than a mere passive allowance.

Reception and Hospitality in the Gospels

When Jesus commissions the Twelve ([Matthew 10:40-42](#); [Mark 6:11](#); [Luke 9:5-6](#); 10:8-10), He binds the treatment of His messengers to the treatment of Himself and, ultimately, of the Father. “Whoever receives you receives Me, and whoever receives Me receives the One who sent Me” ([Matthew 10:40](#)). The verb conveys covenant hospitality: to lodge, provide for, protect, and listen.

Children become living parables of kingdom hospitality: “Whoever welcomes one of these little children in My name welcomes Me” ([Mark 9:37](#)). The call is not to patronize children but to embody an open-armed stance toward the seemingly insignificant—an attitude Christ identifies with receiving God Himself.

Faith and the Kingdom: Receiving Like a Child

Jesus intensifies the idea in [Mark 10:15](#) and [Luke 18:17](#). “Truly I tell you, whoever does not receive the kingdom of God like a little child will never enter it” ([Mark 10:15](#)). The verb here expresses personal appropriation—dependence, trust, and unguarded delight. Salvation is portrayed as welcoming the reign of God without suspicion, calculation, or self-reliance.

Receiving the Word

Luke highlights two contrasting soils ([Luke 8:13](#)): some “receive the word with joy” yet fall away; others endure. Acts develops the positive side: the Samaritans ([Acts 8:14](#)), Cornelius’ household ([Acts 11:1](#)), and the Bereans ([Acts 17:11](#)) “received the word with all readiness, and examined the Scriptures daily to see if these things were so.” Paul commends the Thessalonians: “You welcomed the word not as the word of men, but as it truly is, the word of God” ([1 Thessalonians 2:13](#)). Biblical reception thus joins eager hearing with Spirit-energized obedience.

Reception and Rejection in Apostolic Mission

The same verb denotes rejection by negation: towns that “do not receive” the disciples ([Mark 6:11](#); [Luke 9:53](#)) come under solemn warning. Paul laments the unbeliever’s inability—“The natural man does not accept the things of the Spirit of God” ([1 Corinthians 2:14](#)). Conversely, the Macedonians ([2 Corinthians 8:17](#)), Philippian church ([Philippians 4:18](#)), and Colossian assembly ([Colossians 4:10](#)) exemplify practical reception of servants, gifts, and letters.

Historical and Cultural Context

First-century hospitality secured safe lodging, meals, and social honor. In a shame-honor society, “receiving” a person equated to endorsing his message and sharing his fate. Early Christians, often strangers and pilgrims, depended on such reception. The verb therefore carries legal, social, and spiritual weight: to accept an apostle could incur persecution; to refuse could cut one off from God’s revelation.

Theological Observations

1. Trinitarian Mediation: Receiving an emissary links to receiving Christ and the Father ([Matthew 10:40](#)), underscoring unity within the Godhead and the church's representational role.
2. Grace Prior to Works: The kingdom must be received before it is lived; divine initiative is met by human welcome.
3. Eschatological Reversal: Those society overlooks—children, the marginalized—become litmus tests for true reception of God.
4. Judgment According to Reception: Final accountability ([Matthew 10:14-15](#)) rests not on abstract belief alone but on concrete response to gospel bearers.

Implications for Christian Ministry

- Mission strategy must include discernment of “worthy” households and cities, i.e., those willing to receive ([Matthew 10:11](#)).
- Congregational life is evaluated by readiness to host Christ's “least of these,” traveling workers, and the preached word ([Hebrews 13:2](#); [3 John 5-8](#)).
- Evangelism calls for clarity that the gospel is not merely heard but welcomed; catechesis should cultivate a posture of humble acceptance.
- Shepherds guard against counterfeit gospels precisely at the point of reception ([2 Corinthians 11:4](#); [Galatians 4:14](#)).

Practical Exhortation

James draws the line from heart posture to holiness: “Therefore, lay aside all moral filth and every expression of evil, and humbly receive the implanted word, which is able to save your souls” ([James 1:21](#)).

To “receive” is to open life’s door, seat the truth at the head of the table, and order every affair around the honored Guest.

“will receive”

◀ **2983. lambanó** ▶

Lexical Summary

lambanó: To take, receive, obtain

Original Word: λαμβάνω

Part of Speech: Verb

Transliteration: lambanó

Pronunciation: lam-BAN-o

Phonetic Spelling: (lam-ban'-o)

KJV: accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up)

NASB: receive, took, received, take, receives, taking, taken

Word Origin: [a prolonged form of a primary verb, which is use only as an alternate in certain tenses]

1. (actively) to take
2. (passively) to receive
3. (objectively) to get hold of (with the hand)
{in very many applications (literally and figuratively); whereas G1209 is rather subjective or passive, to have offered to one; while G138 is more violent, to seize or remove}

Strong's Exhaustive Concordance

to take, receive

A prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively (properly objective or active, to get hold of; whereas [dechomai](#) is rather subjective or passive, to have offered to one; while [haireomai](#) is more violent, to seize or remove)) -- accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).

see GREEK [dechomai](#)

see GREEK [haireomai](#)

HELPS Word-studies

2983 *lambánō* (from the primitive root, *lab-*, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). **2983** *lambánō* ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

NAS Exhaustive Concordance

Word Origin

from a prim. root lab-

Definition

to take, receive

NASB Translation

accept (1), accepting (1), attempted* (1), bring (2), caught (1), caught caught (1), collect (1), collected (1), conferred* (2), conspired* (1), consulted* (1), experienced* (1), forgotten* (1), gets (1), gripped (1), incur (1), married (2), marry (2), obtained (1), occupy (1), overtaken (1), partial* (1), picked (2), receive (63), received (48), receives (14), receiving (6), seizes (1), shows (1), struck (1), take (24), taken (7), takes (3), taking (9), took (50).

Thayer's Greek Lexicon

STRONGS NT 2983: λαμβάνω

λαμβάνω; imperfect **ἐλάμβανον**; future **λήψομαι** (L T Tr WH **λήμψομαι**, an Alexandrian form; see under the word **Μυ**); 2 aorist **ἔλαβον** (2 person plural once (in Tdf. 7 after B*) **ἐλάβατε**, **1 John 2:27**; see references under the word **ἀπέρχομαι**, at the beginning), imperative **λαβέ** (**Revelation 10:8f**), not **λαβέ** (Winer's Grammar, § 6, 1 a.; Buttman, 62 (54)); perfect **εἴληφα**, 2 person **εἰληφας** (and **εἴληφες** (**Revelation 11:17** WH; see **κοπιᾶω**)); on the use of the perfect interchangeably with an aorist (**Revelation 5:7**; **Revelation 8:5**, etc.) cf. Buttman, 197 (170); Winer's Grammar, 272 (255); Jebb in Vincent and Dickson's Modern Greek, 2nd edition, Appendix, §§ 67, 68), participle **εἰληφώς**; (passive, present participle **λαμβάνόμενος**; perfect 3 person singular **εἴληπται**, **John 8:4** WH marginal reading (rejected section)); the Sept. hundreds of times for **πῆλ**, very often for **ἔψη**, also for **ἔψη** and several times for **ἔψη**; (from Homer down);

I. to take, i. e.:

1. to take with the hand, lay hold of, any person or thing in order to use it: absolutely, where the context shows what is taken, **Matthew 26:26**; **Mark 14:22**; (**τόν ἄρτον**, **Matthew 26:26**; **Acts 27:35**; **τό βιβλίον**, **Revelation 5:7-9** (see Buttman, and Winer's Grammar, as above); **μαχαίρον** (grasp, lay hand to), **Matthew 26:52**, and in many other examples After a circumstantial style of description (see **ἀνίστημι**, II. 1 c.) in use from Homer down (cf. Passow, under the word C.; (Liddell and Scott, under the word I. 11); Matthiae, § 558, Anm. 2; (Winer's Grammar, § 65, 4 c.)), the participle **λαβών** with the accusative of the object is placed before an active verb where it does not always seem to us necessary to mention the act of taking (as **λαβών κυσε χεῖρα** (cf. our 'he took and kissed'), Homer, *Odyssey* 24, 398): **Matthew 13:31, 33**; **Matthew 17:27**; **Mark 9:36**; **Luke 13:19, 21**; **John 12:3**; **Acts 2:23** Rec.; ; **λαβών τό αἷμα ... τόν λαόν ἐρράντισε** (equivalent to **τῷ αἵματι ... τόν λαόν ἐρράντισε**), **Hebrews 9:19**; or the verb **λαβεῖν** in a finite form

followed by **καί** precedes, as **ἔλαβε τὸν Ἰησοῦν καὶ ἔμαστίγωσεν**, [John 19:1](#); add, [John 19:40](#); [John 21:13](#); [Revelation 8:5](#); also **λαβεῖν τὸν ἄρτον ... καὶ βαλεῖν** etc., [Matthew 15:26](#); [Mark 7:27](#); **ἔλαβον ... καὶ ἐποίησαν**, [John 19:23](#). metaphorically, **ἀφορμὴν** (see the word, 2), [Romans 7:8, 11](#); **ὑπόδειγμα τίνος** (the genitive of the thing) **τινα**, to take one as an example of a thing, for imitation, [James 5:10](#); **to take in order to wear**, **τά ἱμάτια**, i. e. **to put on**: [John 13:12](#) (**ἐσθῆτα, ὑποδήματα**, Herodotus 2, 37; 4, 78); **μορφήν δούλου**, [Philippians 2:7](#). **to take in the mouth**: something to eat, [John 13:30](#); [Acts 9:19](#); [1 Timothy 4:4](#) (cf. Latincibum capio, **to take food**); to take anything to drink, i. e. drink, swallow, **ὔδωρ**, [Revelation 22:17](#); to drink, **τό ὄξος**, [John 19:30](#); **οὐκ ἔλαβε**, he did not take it, i. e. refused to drink it, [Mark 15:23](#). **to take up a thing to be carried**; **to take upon oneself**: **τὸν σταυρὸν αὐτοῦ**, [Matthew 10:38](#) (L marginal reading **ἄρη**); **to take with one for future use**: **ἄρτους**, [Matthew 16:5, 7](#); **λαμπάδας**, [Matthew 25:1](#); **ἔλαιον μεθ' ἑαυτῶν**, *ibid.* 3.

2. to take in order to carry away: without the notion of violence, **τάς ἀσθενείας**, i. e. to remove, take away, [Matthew 8:17](#); with the notion of violence, **to seize, take away forcibly**: [Matthew 5:40](#); [Revelation 3:11](#); **τὴν εἰρήνην ἐκ** (Rec. **ἀπό** (WH brackets **ἐκ**)) **τῆς γῆς**, [Revelation 6:4](#).

3. to take what is one's own, to take to oneself, to make one's own;

a. **to claim, procure, for oneself**: **τί**, [John 3:27](#) (opposed to what is given); **ἑαυτῷ βασιλείαν**, [Luke 19:12](#); with the accusative of the person **to associate with one's self as companion, attendant, etc.**: **λαβὼν τὴν σπειρᾶν ἔρχεται**, taking with him the band of soldiers (whose aid he might use) he comes, [John 18:3](#) (**στρατὸν λαβὼν ἔρχεται**, Sophocles Trach. 259); **λαμβάνειν γυναικα**, **to take i. e. marry a wife**, [Mark 12:19-22](#); [Luke 20:28-31](#) ([Genesis 4:19](#), etc.; Xenophon, Cyril 8, 4, 16; Bur. Alc. 324; with **ἑαυτῷ** added, [Genesis 4:19](#); [Genesis 6:2](#), and often).

b. of that which when taken is not let go, like the Latincapio, equivalent to **to seize, lay hold of, apprehend**: **τινα**, [Matthew 21:35, 39](#); [Mark 12:3, 8](#), and very often in Greek writings from Homer down; tropically, **τί**, i. e. **to get possession of, obtain, a thing**, [Philippians 3:12](#) (cf. Winers Grammar, 276 (259)); metaphorically, of affections or evils seizing on a man (Latincapio, occupo): **τινα ἔλαβεν ἔκστασις**, [Luke 5:26](#); **φόβος**, [Luke 7:16](#) (very often so even in Homer, as **τρόμος ἔλλαβε γνία**, Iliad 3, 34; **με ἴμερος αἴρει**, 3, 446; **χόλος**, 4, 23; the Sept. [Exodus 15:15](#); Wis. 11:13 (12)); **πνεῦμα** (i. e., a demon), [Luke 9:39](#); **πειρασμός**, [1 Corinthians 10:13](#).

c. to take by craft (our **catch**, used of hunters, fishermen, etc.): οὐδέν, Luke 5:5; tropically, **τινα**, **to circumvent one by fraud**, 2 Corinthians 11:20; with δόλω added, 2 Corinthians 12:16.

d. to take to oneself, lay hold upon, take possession of, i. e. to appropriate to oneself: ἑαυτῷ τήν τιμήν, Hebrews 5:4.

e. Latincapto, catch at, reach after, strive to obtain: τί παρὰ τίνος (the genitive of person), John 5:34, 41; alternating with ζητεῖν, John 5:44.

f. to take a thing due according to agreement or law, to collect, gather (tribute): τὰ δίδραχμα, Matthew 17:24; τέλη ἀπό τίνος, 25; δεκάτας, Hebrews 7:8f; καρπούς, Matthew 21:34; παρὰ τῶν γεωργῶν ἀπό τοῦ καρποῦ, Mark 12:2.

4. to take i. e. to admit, receive: **τινα ῥαπίσματος**, Mark 14:65 L T Tr WH (cf. Latin *verberibus aliquem accipere*), but see βάλλω, 1; **τινα εἰς τὰ ἴδια**, unto his own home (see ἴδιος, 1 b.), John 19:27; **εἰς οἰκίαν**, 2 John 1:10; **εἰς τό πλοῖον**, John 6:21. **to receive** what is offered; **not to refuse or reject:** **τινα**, one, in order to obey him, John 1:12; John 5:43; John 13:20; **τί**, properly, **to receive**, Matthew 27:6; tropically: **τόν λόγον**, to admit or receive into the mind, Matthew 13:20; Mark 4:16 (for which in Luke 8:13 δέχονται; **τήν μαρτυρίαν**, to believe the testimony, John 3:11, 32f; **τά ῥήματα τίνος**, John 12:48; John 17:8. In imitation of the Hebrew נָשַׁבַּתְּ מִיָּדִי (on the various senses of which in the O. T. cf. Gesenius, Thesaurus, ii., p. 915f), **πρόσωπον λαμβάνω**, to receive a person, give him access to oneself, i. e. **to regard anyone's power, rank, external circumstances**, and on that account to do some injustice or neglect something: used of partiality (A. V. **to accept the person**), Luke 20:21; with ἀνθρώπου added, Galatians 2:6 (Leviticus 19:15; Malachi 2:9, etc.; **θαυμάζειν τό πρόσωπον**, Deuteronomy 10:17; Job 32:22); (cf. Lightfoot on Galatians, the passage cited).

5. to take, equivalent to to choose, select: **τινα ἐκ τινῶν**, passive Hebrews 5:1.

6. To the signification to take may be referred that use, frequent in Greek authors also (cf. Passow, under the word, B.

d. at the end; (Liddell and Scott, II. 3)), by which **λαμβάνειν** joined to a substantive forms a periphrasis of the verb whose idea is expressed by the substantive: **λαμβάνειν ἀρχήν to take beginning**, equivalent to **ἄρχομαι to begin**, Hebrews 2:3 (Polybius 1, 12, 9, and often; Aelian v. h. 2, 28; 12, 53, and in other authors); **λήθην τίνος**, to forget, 2 Peter

1:9 (Josephus, Antiquities 2, 6, 10; 9, 1; 4, 8, 44; Aelian v. h. 3, 18 under the end; h. anim. 4, 35); **ὑπόμνησιν τίνος**, to be reminded of a thing, [2 Timothy 1:5](#); **περιαν τίνος**, to **prove anything**, i. e. either to **make trial of**: ἧς namely, **θαλάσσης**, which they attempted to pass through, [Hebrews 11:29](#); or to **have trial of, to experience**: also with the genitive of the thing, [Hebrews 11:36](#) (in both senses often also in classical Greek; see **πεῖρα**, and Bleek, Br. a. d. [Hebrews 2:2](#), p. 811); **συμβούλιον λαμβάνειν**, to **take counsel**, equivalent to **συμβουλευέσθαι**, to **deliberate** (a combination in imitation apparently of the Latin phrase consilium capere, although that signifies to **form a plan, to resolve**): [Matthew 12:14](#); [Matthew 22:15](#); [Matthew 27:1, 7](#); [Matthew 28:12](#); **θάροςος**, to take, receive, courage, [Acts 28:15](#); **τό χάραγμα τίνος**, equivalent to **χάρσσομαι τί**, to receive the mark of, i. e. let oneself be marked or stamped with: [Revelation 14:9, 11](#); [Revelation 19:20](#); [Revelation 20:4](#).

II. to receive (what is given); **to gain, get, obtain**: absolutely, opposed to **αἰτεῖν**, [Matthew 7:8](#); [Luke 11:10](#); [John 16:24](#); opposed to **διδόναι**, [Acts 20:35](#); [Matthew 10:8](#); with the accusative of the thing, [Matthew 20:9](#); [Mark 10:30](#); ([Luke 18:30](#) L text WH text Tr marginal reading); [John 7:39](#); [Acts 2:38](#); [Acts 10:43](#); [Romans 1:5](#); [Romans 5:11](#); [1 Corinthians 2:12](#); [1 Corinthians 9:24](#); [2 Corinthians 11:4](#); [Galatians 3:14](#); [Hebrews 9:15](#); (R G, see **ἐπαγγελία**, 2 b.; cf. Winer's Grammar, 237 (222)); [James 1:12](#); [James 5:7](#); [1 Peter 4:10](#); [Revelation 4:11](#); [Revelation 5:12](#), and many other examples; **μισθόν**, [Matthew 10:41](#); [John 4:36](#); [1 Corinthians 3:8, 14](#); **ἐλεημοσύνην**, [Acts 3:3](#); **ἔλεος**, [Hebrews 4:16](#); **τόπον ἀπολογίας**, [Acts 25:16](#); **τήν ἐπισκοπήν**, [Acts 1:20](#); **διάδοχον**, [Acts 24:27](#) (successorem accipio, Pliny, epistles 9, 13); **τό ἱκανόν παρὰ τίνος** (the genitive of person), [Acts 17:9](#) (see **ἱκανός**, a. at the end); of punishments: **κρίμα**, [Matthew 23:14-13Rec.](#); [Mark 12:40](#) (cf. Winer's Grammar, 183 (172)); [Luke 20:47](#) [James 3:1](#); with the dative incommodi added, **ἑαυτῶ**, [Romans 13:2](#) (**δίκην**, Herodotus 1, 115; Euripides, Bacch. 1312; **ποινας**, Euripides, Tro. 360). **οἰκοδομήν**, to receive edifying, equivalent to **οἰκοδομοῦμαι**, [1 Corinthians 14:5](#); **περιτομήν**, equivalent to **περιτέμνομαι**, [John 7:23](#); **τί ἐκ τίνος**, [John 1:16](#); **ἐξ ἀναστάσεως τούς νεκρούς**, substantially equivalent to **to receive, get back**, [Hebrews 11:35](#) (see **ἐκ**, II. 6); **ἐκ**, a part of a thing (see **ἐκ**, II. 9), [Revelation 18:4](#); **τί παρὰ τίνος** (the genitive of person) ([Luke 6:34](#) T Tr text WH); [John 10:18](#); [Acts 2:33](#); [Acts 3:5](#); [Acts 20:24](#); [Acts 26:10](#); [James 1:7](#); [1 John 3:22](#) R G; [2 John 1:4](#); [Revelation 2:28](#) (); **ἀπό τίνος** (the genitive of person), [1 John 2:27](#); (L T Tr WH); on the difference between **παρὰ** and **ἀπό τίνος λαμβάνειν**, cf. Winer's Grammar, 370 (347) note; (Buttmann, § 147, 5; yet see Lightfoot on [Galatians 1:12](#)); **ὑπό τίνος**, [2 Corinthians 11:24](#); **πῶς εἴληφας**, **how thou hast received** by instruction in the gospel, i. e. hast learned, [Revelation 3:3](#). The verb **λαμβάνω** does not occur in the Epistles to the Thessalonians, Philemon, Titus, nor in the Epistle of Jude.

[COMPARE: ἀναλαμβάνω, ἀντιλαμβάνω, συν(αντι)λαμβάνω (λαμβάνομαι), ἀπολαμβάνω, ἐπιλαμβάνω, καταλαμβάνω, μεταλαμβάνω, παραλαμβάνω, συνπαραλαμβάνω, προλαμβάνω, προσλαμβάνω, προσλαμβάνω, συνλαμβάνω, συνπεριλαμβάνω, ὑπολαμβάνω. SYNONYM: see δέχομαι, at the end]

Topical Lexicon

Overview of Usage

λαμβάνω appears 261 times across the New Testament, functioning in narrative, parable, prophecy and epistle alike. It is the ordinary verb for “receive,” “take,” or “lay hold of,” yet

To “receive” is to open life’s door, seat the truth at the head of the table, and order every affair around the honored Guest.

Receiving Divine Revelation and Salvation

The verb marks the human side of salvation: faith’s open hand. “But to all who did receive Him, He gave the right to become children of God” ([John 1:12](#)). Paul echoes this gospel dynamic: “We have received grace and apostleship to call all the Gentiles to the obedience of faith” ([Romans 1:5](#)). Receiving the implanted word ([James 1:21](#)) and the Spirit Himself ([Romans 8:15](#); [Galatians 3:2](#)) grounds Christian identity. Conversely, failure to receive Christ incurs judgment ([John 5:43](#)).

Christ’s Messianic Mission

λαμβάνω underlines the voluntary nature of Christ’s work. “No one takes it from Me, but I lay it down of My own accord. I have authority to lay it down and authority to take it up again” ([John 10:18](#)). In the passion narrative the verb records both holy submission and human cruelty: Jesus “received” the vinegar ([John 19:30](#)) and the scourging ([John 19:1](#)), fulfilling prophecy ([Matthew 8:17](#)). Post-resurrection, He “took the scroll” that none other could open ([Revelation 5:7–8](#)), publicly demonstrating His worthiness to enact God’s redemptive plan.

Liturgical and Sacramental Resonance

In the institution of the Lord’s Supper the command rings clear: “Take, eat; this is My body” ([Matthew 26:26](#); [Mark 14:22](#); [Luke 22:19](#)). The repeated use of λαμβάνω embeds receptive faith at the heart of Christian worship. Believers do not create grace; they receive it, symbolized by the bread and cup taken from Christ’s hand.

Miracles and Divine Provision

The feeding miracles employ the verb for Jesus' deliberate action: "Taking the five loaves and the two fish, He looked up to heaven and blessed them" ([Luke 9:16](#)). The same word is used when the disciples "received" twelve baskets of leftovers ([John 6:11](#)). Thus λαμβάνω frames both the giving and the grateful reception of God's material care.

Apostolic Ministry and Charismatic Endowment

Acts shifts the focus to power for witness: "You will receive power when the Holy Spirit comes upon you" ([Acts 1:8](#)). Throughout the missionary narrative converts "receive the word" ([Acts 2:41](#)) and later "receive the Holy Spirit" through apostolic laying on of hands ([Acts 8:17](#)). Paul's correspondence appeals to this shared experience: "What do you have that you did not receive?" ([1 Corinthians 4:7](#)), guarding against pride. Spiritual gifts are stewarded as received trusts ([1 Peter 4:10](#)).

Ethics of Giving and Taking

λαμβάνω also warns against wrongful acquisition. The wicked tenants "took" the son and killed him ([Matthew 21:39](#)). Religious hypocrites "devour widows' houses, and for a show make lengthy prayers. These will receive greater condemnation" ([Mark 12:40](#)). Civil authorities who "receive bribes" violate God's justice ([Acts 24:27](#)). By contrast the generous believer "receives a prophet's reward" when he welcomes God's messengers ([Matthew 10:41](#)).

Discipleship and Daily Obedience

Jesus demands personal surrender: "Whoever does not take up his cross and follow Me is not worthy of Me" ([Matthew 10:38](#)). The present tense λαμβάνει stresses an ongoing lifestyle of self-denial. Prayer, too, is conditioned on expectant reception: "Whatever you ask in prayer, believe that you have received it, and it will be yours" ([Mark 11:24](#)).

Eschatological Reward and Judgment

Future hope is expressed with λαμβάνω in both promise and warning. The righteous "will receive the crown of life" ([James 1:12](#)), "an inheritance that can never perish" ([Matthew 19:29](#)). Conversely, the beast-worshippers "receive a mark on their forehead or on their hand" ([Revelation 14:9](#)), sealing their doom. At the Great White Throne the dead "were judged according to their works, as recorded in the books" and each "received" according to his deeds ([Revelation 20:4, 12](#)).

Corporate Identity and Hospitality

The verb undergirds New Testament fellowship. The church at Rome is urged to "welcome Phoebe" ([Romans 16:2](#), implied). John commends Gaius for "welcoming the brothers" ([3 John](#)

1:7–8). Receiving traveling teachers, bearing one another’s burdens, and sharing material gifts all reflect the gospel pattern of freely receiving and freely giving ([Matthew 10:8](#)).

Historical and Devotional Trajectory

Early Christian writers saw in λαμβάνω the synergy of divine grace and human response. Ignatius urges believers to “receive meekness,” while Chrysostom highlights the contrast between Judas “taking” silver and the disciples “receiving” the Spirit. Reformation preaching pointed to [John 1:12](#) as the essence of faith: an empty hand receiving Christ. Contemporary ministry continues to echo this call—training believers to receive the Word, the Spirit, discipline, one another, and ultimately the imperishable reward.

Key Theological Themes Summarized

1. Salvation is received, not earned ([John 1:12](#); [Romans 5:11](#)).
2. Spiritual power for witness is received through the Spirit ([Acts 1:8](#)).
3. Worship centers on receiving Christ’s provision ([Matthew 26:26](#)).
4. Discipleship entails taking up the cross ([Matthew 10:38](#)).
5. Ethical living renounces illicit taking and embraces generous receiving ([Mark 12:40](#); [1 Peter 4:10](#)).
6. Final destinies involve receiving either reward or wrath ([James 1:12](#); [Revelation 14:9](#)).

In every context λαμβάνω accents God’s initiative and the believer’s responsive faith, weaving a coherent testimony of grace received, stewarded, and finally perfected.

REWARD:

◀ 3408. misthos ▶

Lexical Summary

misthos: Reward, wages, recompense

Original Word: μισθός

Part of Speech: Noun, Masculine

Transliteration: misthos

Pronunciation: mis-thos'

Phonetic Spelling: (mis-thos')

KJV: hire, reward, wages

NASB: reward, wages, pay, price, wage

Word Origin: [apparently a primary word]

1. payment for service (good or bad)
{literally or figuratively}

Strong's Exhaustive Concordance

reward, wages.

Apparently a primary word; pay for service (literally or figuratively), good or bad -- hire, reward, wages.

HELPS Word-studies

3408 *misthós* (a primitive word, so *NAS* dictionary) – a *reward* (*recompense*) that *appropriately compensates* a particular decision (action).

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

wages, hire

NASB Translation

pay (2), price (1), reward (19), wage (1), wages (6).

Thayer's Greek Lexicon

STRONGS NT 3408: μισθός

μισθός, μισθοῦ, ὄ (from Homer down), the Sept. for מִשְׁכָּר, also for מִשְׁכָּרָה, etc.;

1. dues paid for work; wages, hire: [Romans 4:4](#) (κατά ὀφείλημα); in a prov., [Luke 10:7](#) and [1 Timothy 5:18](#); [Matthew 20:8](#); [James 5:4](#); [Jude 1:11](#) (on which see ἐκχέω, at the end); μισθός ἀδικίας, wages obtained by iniquity, [Acts 1:18](#); [2 Peter 2:15](#) (cf. Winer's Grammar, § 30, 1 a.).

2. reward: used — of the fruit naturally resulting from toils and endeavors, [John 4:36](#); [1 Corinthians 9:18](#); — of **divine recompense**:

a. in both senses, rewards and punishments: [Revelation 22:12](#).

b. of the rewards which God bestows, or will bestow, upon good deeds and endeavors (on the correct theory about which cf. Weiss, Die Lehre Christi vom Lohn, in the Deutsche Zeitschr. für christl. Wissenschaft, 1853, p. 319ff; Mehlhorn,

d. Lohnbegr. Jesu, in the Jahrb. f. protest. Theol., 1876, p. 721ff; (cf. Beyer in Herzog xx, pp. 4-14)): [Matthew 5:12](#); [Matthew 6:2, 5, 16](#); [Matthew 10:41](#); [Mark 9:41](#); [Luke 6:23, 35](#); [1 Corinthians 3:8, 14](#); [2 John 1:8](#); [Revelation 11:18](#); ἔχειν μισθόν, **to have a reward**, is used of

those for whom a reward is reserved by God, whom a divine reward awaits, [Matthew 5:46](#); [1 Corinthians 9:17](#); with *παρά τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς* added, [Matthew 6:1](#).

c. of punishments: *μισθός ἀδικίας*, [2 Peter 2:13](#); *τῆς δυσσεβείας*, [2 Macc. 8:33](#).

Topical Lexicon

Semantic Scope

Strong's Greek 3408 (*misthos*, incl. the cognates *misthon*, *misthou*) denotes the wage, recompense, or reward that is due for work rendered, whether righteous or unrighteous, temporal or eternal. The term never signifies a vague sentiment; it speaks of an actual payment—material, relational, or eschatological—that corresponds precisely to deeds done.

Rewards in the Teaching of Jesus

Jesus employs the term chiefly in the Sermon on the Mount to expose hidden motives ([Matthew 5:12](#), [5:46](#); [6:1-18](#)). Three repeated warnings—“they have received their reward” ([Matthew 6:2](#), [5](#), [16](#))—contrast fleeting human applause with the Father's lasting recompense. When the Lord later promises, “Whoever gives even a cup of cold water to one of these little ones... will never lose his reward” ([Matthew 10:42](#)), He affirms that no kingdom-minded action is too small for divine remuneration. Likewise, the vineyard parable ([Matthew 20:8](#)) stresses the Master's right to dispense wages as He wills, underscoring grace rather than strict human calculation.

Apostolic Instruction on Ministerial Wages

Paul applies *misthos* to gospel labor. Agricultural and construction metaphors in [1 Corinthians 3:8-14](#) teach that each worker “will receive his own reward according to his own labor.” Faithful service on the foundation of Christ survives the testing fire and secures reward; shoddy work forfeits it, though the worker himself is saved. In [1 Corinthians 9](#) Paul distinguishes between a rightful material wage for preaching and a higher, voluntary reward gained by surrendering that right ([9:17-18](#)). Luke echoes the same principle for itinerant workers: “the worker is worthy of his wages” ([Luke 10:7](#)), a maxim Paul cites verbatim when directing churches to honor elders who labor in preaching and teaching ([1 Timothy 5:18](#)).

Warnings against Unrighteous Gain

New Testament writers press the prophetic theme that ill-gotten wages become a curse. Peter foretells that false teachers will “suffer harm as the wages of their wickedness” ([2 Peter 2:13](#)) and recalls Balaam who “loved the wages of wickedness” ([2 Peter 2:15](#)). Jude repeats the indictment ([Jude 11](#)). James denounces unjust landowners: “The wages you failed to pay the workmen... are crying out against you” ([James 5:4](#)). [Acts 1:18](#) records Judas purchasing a field with “the reward of his wickedness,” bitter evidence that silver gained by treachery pays only death.

Eschatological Recompense

Misthos culminates in the consummation of God's kingdom. Revelation twice employs the term: at the sounding of the seventh trumpet "the time has come... to reward Your servants" (Revelation 11:18), and the risen Christ announces, "Behold, I am coming soon, and My reward is with Me to repay each one according to what he has done" (Revelation 22:12). These declarations secure the believer's hope and sober the unrepentant: final judgment is neither arbitrary nor generalized but an exact settlement of accounts.

Intertextual Roots

While misthos is Greek, the concept draws heavily on the Hebrew idea of sakar ("wage, reward"). Proverbs 13:21, Isaiah 40:10, and Jeremiah 31:16 promise that the LORD comes with reward in hand, themes John explicitly imports into Revelation 22:12. The righteous-reward motif also parallels Genesis 15:1 where God Himself is Abram's "very great reward," hinting that the ultimate recompense is not a thing but a Person.

Historical and Cultural Background

In the Greco-Roman world a misthos was a standard contractual term: soldiers, day laborers, and household servants expected fixed remuneration. Jesus and the apostles harness this marketplace language to communicate kingdom realities in

familiar economic imagery. The assurance of divine wages dignifies humble service, while the threat of withholdings or punitive pay cuts through self-righteous façades.

Pastoral and Discipleship Implications

1. Motive Integrity: Public acts of piety aimed at human recognition terminate in earthly reward; secrecy before the Father secures eternal reward.
2. Faithful Stewardship: Every believer is a builder on Christ's foundation; quality, not quantity, determines reward.
3. Gospel Generosity: Ministers may relinquish material wages to gain a higher, spiritual reward, yet churches remain obligated to supply just remuneration.
4. Ethical Labor Practices: Withholding fair wages invites divine judgment; employers must treat workers as image-bearers.
5. Perseverance under Persecution: "Rejoice and be glad, for great is your reward in heaven" ([Matthew 5:12](#)) strengthens those oppressed for righteousness' sake.
6. Hope of Christ's Return: The certainty that "My reward is with Me" fuels holy living and urgent mission.

Doctrinal Synthesis

Scripture presents two complementary truths: salvation is a free gift apart from works ([Romans 4:4-5](#)), yet deeds done in grace are repaid with proportionate reward. This distinguishes entrance into the kingdom (entirely by grace) from estate within the kingdom (subject to evaluation). Far from undermining grace, the doctrine of rewards magnifies it, for God stoops to value and recompense service He Himself enables.

Key References

[Matthew 6:2](#); [Matthew 10:41-42](#); [Luke 6:35](#); [John 4:36](#); [1 Corinthians 3:8](#); [1 Corinthians 9:18](#); [James 5:4](#); [2 Peter 2:15](#); [Revelation 22:12](#).

AMBASSADOR:

◀ 4243. presbeuó ▶

Englishman's Concordance

2 Corinthians 5:20 V-PIA-1P

GRK: Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ

NAS: Therefore, *we are ambassadors* for Christ,

KJV: Now then *we are ambassadors* for

INT: Christ therefore *we are ambassadors* as it were

Ephesians 6:20 V-PIA-1S

GRK: ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει

NAS: for which *I am an ambassador* in chains;

KJV: For which *I am an ambassador* in bonds:

INT: for which *I am an ambassador* in a chain

Strong's Greek 4243

2 Occurrences

Lexical Summary

presbeuó: To be an ambassador, to act as a representative

Original Word: πρεσβεύω

Part of Speech: Verb

Transliteration: presbeuó

Pronunciation: pres-byoo'-o

Phonetic Spelling: (pres-byoo'-o)

KJV: be an ambassador

NASB: am an ambassador, ambassadors

Word Origin: [from the base of [G4245](#) (*πρεσβύτερος* - elders)]

1. to be a senior
2. (by implication) act as a representative
3. (figuratively) preacher

Strong's Exhaustive Concordance

be an ambassador.

From the base of [presbuteros](#); to be a senior, i.e. (by implication) act as a representative (figuratively, preacher) -- be an ambassador.

see GREEK [presbuteros](#)

HELPS Word-studies

4243 *presbeuō* (a verb derived from *presbys*, "an older, venerated person") – properly, to be elderly or mature, "to be *the elder*, to take *precedence* and hence act as *an ambassador*" (A-S).

[4243](#) /*presbeuō* ("act as an ambassador") means to act as an established statesman (diplomat) – a trusted, respected ambassador who is authorized to speak as *God's emissary* (represent *His kingdom*).

This term is used in the ancient phrase, "I am *on embassy* to the Emperor, I am an *ambassador*" (Souter) – i.e. as someone respected as trustworthy (loyal, knowledgeable), especially in the opinion of *those they know (belong to)*.

NAS Exhaustive Concordance

Word Origin

from the same as [presbuteros](#)

Definition

to be the elder, to take precedence

NASB Translation

am an ambassador (1), ambassadors (1).

Thayer's Greek Lexicon

STRONGS NT 4243: πρεσβεύω

πρεσβεύω; ([πρέσβυς](#) an old man, an elder (Curtius, p. 479; Vanicek, p. 186));

1. to be older, prior by birth or in age ((Sophocles), Herodotus and following).

2. to be an ambassador, act as an ambassador: [2 Corinthians 5:20](#); [Ephesians 6:20](#), ((Herodotus 5, 93 at the beginning), Aristophanes, Xenophon, Plato, and following).

Topical Lexicon

Meaning and Conceptual Background

The verb denotes the activity of an authorized envoy who speaks and acts on behalf of a sovereign. In the Greco-Roman world ambassadors carried the weight of the state that commissioned them; to reject the envoy was to reject the sender.

Scripture adopts this diplomatic image to describe the gospel ministry, portraying believers—especially the apostolic band—as representatives who carry the authority, message, and character of the risen Christ.

Occurrences in the New Testament

1. **2 Corinthians 5:20**: *“Therefore we are ambassadors for Christ, as though God were making His appeal through us. We implore you on behalf of Christ: Be reconciled to God.”*
2. **Ephesians 6:20**: *“for which I am an ambassador in chains. Pray that I may proclaim it fearlessly, as I should.”*

BOTH OCCURRENCES LIE IN INTENSELY MISSIONARY CONTEXTS AND ARE PENNED BY PAUL FROM CIRCUMSTANCES OF HARDSHIP.

TOGETHER THEY OUTLINE THE IDENTITY, MESSAGE, AND COST OF GOSPEL AMBASSADORSHIP.

Historical and Cultural Setting

Roman emperors appointed legati who negotiated treaties and announced imperial decrees. Such envoys traveled under the protection of ius legationis and bore credentials (diplomata).

Paul deliberately draws on this imagery:

THE APOSTLE STANDS BEFORE A HOSTILE WORLD NOT AS A PRIVATE CITIZEN BUT AS ONE BEARING THE DIVINE DIPLOMATA OF THE GOSPEL.

His “*chains*” ([Ephesians 6:20](#)) highlight that ambassadorship may entail suffering when the empire confronted is the dominion of darkness.

Old Testament Foundations

The roots stretch back to prophetic literature where messengers relay covenantal terms (for example, [Isaiah 18:2](#); [Proverbs 13:17](#)).

Israel’s prophets did not craft their own message; they began with the formula “Thus says the LORD,” signifying delegated authority.

This heritage prepares the way for the New Testament concept:

**THE GOSPEL HERALD STANDS IN
CONTINUITY WITH ALL O.T. PROPHETS,
N.T. COVENANT MESSENGERS, & HIS OR
HER CONTEMPORARIES WHO ARE
CURRENTLY PROCLAIMING THE
FINISHED WORK OF CHRIST.**

Pauline Theology of Ambassadorship

- **Authority:** Paul is “entrusted with the gospel” ([1 Thessalonians 2:4](#)). The ambassador’s boldness flows from divine commissioning, not personal status.
- **Message:** Reconciliation through the cross forms the core ([2 Corinthians 5:18-19](#)). The envoy announces peace terms extended by the offended Sovereign to rebel subjects.

- **Medium**: God “makes His appeal” through human voices ([2 Corinthians 5:20](#)). Divine initiative and human instrumentality converge.
- **Posture**: Urgency and persuasion mark the ambassadorial tone—*“we implore you.”* Diplomatic negotiation gives way to spiritual entreaty for eternal stakes.
- **Suffering**: Chains neither nullify the office nor silence the proclamation ([Ephesians 6:20](#)). Paradoxically, imprisonment authenticates the message by displaying identification with the crucified Lord.

Christ as the Supreme Delegation

Jesus embodies the perfect revelation of the Father ([John 1:18](#); [Hebrews 1:1-2](#)). He is both Sender and Sent, the prototype of every subsequent ambassador.

Post-resurrection, He commissions the Eleven:

“As the Father has sent Me, I also send you”
([John 20:21](#)).

**THE CHURCH’S AMBASSADORSHIP IS
THEREFORE CHRISTOLOGICAL AT ITS CORE —
DERIVATIVE OF AND DEPENDENT UPON
THE MISSION OF THE SON.**

Practical Implications for Ministry

1. Gospel Fidelity: Ambassadors do not edit dispatches.
Faithful exposition guards against cultural dilution ([Galatians 1:8-9](#)).

2. Representational Holiness: Personal conduct reflects on the sending Kingdom ([Philippians 1:27](#)).

3. Prayer Support: Paul requests intercession “that I may proclaim it fearlessly” ([Ephesians 6:20](#)), **underscoring corporate responsibility for frontline spokesmen.**

4. Persuasive Evangelism: Diplomatic language legitimizes reasoned dialogue rather than coercion; ambassadors appeal, they do not compel.

5. Endurance under Opposition: Physical or social chains need not hinder witness; God’s word is “not chained” ([2 Timothy 2:9](#)).

Ambassadorship and Spiritual Warfare

Ephesians situates the ambassador within the armor-bearing soldier metaphor ([Ephesians 6:10-20](#)).

Diplomatic service unfolds amid cosmic conflict, where truth, righteousness, and the gospel of peace function as both proclamation and protection.

The envoy engages not only human audiences but also spiritual powers that contest the advance of the Kingdom.

Eschatological Perspective

The present ministry of reconciliation anticipates the consummation when “the kingdoms of the world have become the kingdom of our Lord and of His Christ” ([Revelation 11:15](#)). Until that day

AMBASSADORS PLEAD FOR PEACE BEFORE THE DAY OF JUDGMENT CLOSES NEGOTIATIONS FOREVER.

Summary

Strong's 4243

“AMBASSADOR” ENCAPSULATES THE PRIVILEGE AND GRAVITY OF REPRESENTING THE KING OF KINGS.

Rooted in prophetic tradition, modeled by Christ, and exemplified in Paul, ambassadorship defines the church's outward posture: authoritative yet humble, urgent yet patient, suffering yet victorious.

Every disciple is summoned to stand as a herald of reconciliation, carrying the unaltered message of the crucified and risen Lord to every corner of the world.

“Little one”

◀ 3398. mikros ▶

Lexical Summary

mikros: Small, little, least, insignificant

Original Word: μικρός

Part of Speech: Adjective

Transliteration: mikros

Pronunciation: mee-kros'

Phonetic Spelling: (mik-ros')

KJV: least, less, little, small

NASB: little, little while, small, little ones, least, smaller, less

Word Origin: [apparently a primary word]

1. small (in size, quantity, number or (figuratively) dignity)

Strong's Exhaustive Concordance

least, less, little, small.

Including the comparative mikroteros (ik-rot'-er-os) apparently a primary word; small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

small, little

NASB Translation

least (4), less (1), little (13), little ones (6), little while (10), short (1), small (8), smaller (2), smallest (1).

Topical Lexicon

Overview

Strong's Greek 3398 (μικρός) gathers forty-six New Testament occurrences that describe something quantitatively small or qualitatively least. The Spirit employs the

word to highlight humility, vulnerability, brevity, beginnings, apparent insignificance, and universal scope, weaving these nuances into core Christian teaching and practice.

Semantic Range and Old Testament Background

Greek μικρός renders Hebrew קטן and related terms in the Septuagint, carrying the ideas of size (“small”), rank (“least”), and time (“short while”). The New Testament retains this range. The contexts dictate whether μικρός speaks of physical stature ([Luke 19:3](#)), social importance ([Matthew 11:11](#)), numerical or spiritual strength ([Revelation 3:8](#)), or a brief interval ([John 16:16–19](#); [Hebrews 10:37](#)).

Literal Smallness and Physical Stature

- Zacchaeus “was small in stature” ([Luke 19:3](#)), yet Christ’s grace singled him out, showing that size does not hinder salvation.
- The mustard seed is “smaller than all the other seeds” ([Matthew 13:32](#); [Mark 4:31](#)), an agricultural fact used to portray the surprising growth of the kingdom.
- At Calvary women watched “from a distance” and saw “Mary the mother of James the younger” ([Mark 15:40](#)), reminding readers that figures considered minor still occupy God’s narrative.

The ‘Little Ones’ – Vulnerable Disciples and Children

Jesus attaches profound worth to “these little ones who believe in Me” ([Matthew 18:6](#); [Mark 9:42](#); [Luke 17:2](#)). Far from a mere reference to children, the phrase embraces humble believers of any age:

- Protection: “It would be better for him if a millstone were hung around his neck... than that he should cause one of these little ones to stumble” ([Mark 9:42](#)).
- Provision: “Whoever gives even a cup of cold water to one of these little ones... will never lose his reward” ([Matthew 10:42](#)).
- Heavenly advocacy: “Their angels always behold the face of My Father who is in heaven” ([Matthew 18:10](#)).

This emphasis drives Christian ministry toward safeguarding the weak, nurturing new believers, and cultivating an atmosphere where no lamb is overlooked.

Small Beginnings, Great Outcomes – The Kingdom Theme

From the microscopic seed springs a tree “so that the birds of the air come and nest in its branches” ([Matthew 13:32](#)). The Gospel advances by divine power, not apparent strength:

- The “little flock” need not fear, for “your Father is pleased to give you the kingdom” ([Luke 12:32](#)).
- Philadelphia possessed “little power” yet kept Christ’s word and received an open door no one could shut ([Revelation 3:8](#)).

Conservative pastoral application treats modest churches, new works, and quiet acts of obedience as significant instruments in God's plan.

'A Little While' – Eschatological and Pastoral Timing

[John 7–16](#) accumulates the expression ἔτι μικρόν (“yet a little while”), preparing the disciples for the cross, resurrection, ascension, and Spirit outpouring:

- “In a little while you will see Me no more, and then after a little while you will see Me” ([John 16:16](#)).

Hebrews echoes Habakkuk: “In just a little while, He who is coming will come and will not delay” ([Hebrews 10:37](#)). The church lives within this compressed eschatological horizon—Christ's absence feels brief compared with eternal glory.

Minor Influences, Major Consequences – Leaven, the Tongue, and False Teaching

- “A little leaven leavens the whole batch of dough” ([1 Corinthians 5:6](#); [Galatians 5:9](#)). Small tolerated sins or doctrinal errors spread rapidly.

- “So also the tongue is a small part of the body, yet it boasts great things” ([James 3:5](#)). Leaders guard speech, discipline, and theology lest the seemingly trivial corrupt the body of Christ.

Small and Great Together in Final Judgment

Revelation balances encouragement to the least with universal accountability:

- “Praise our God, all you His servants, you who fear Him, small and great alike” ([Revelation 19:5](#)).

- The final judgment books were opened, “and the dead were judged... the great and the small” ([Revelation 20:12](#)). No one is invisible to Christ, whether mighty or insignificant.

Pastoral and Ministry Significance

1. Valuing the humble: Leaders prioritize children, new converts, and overlooked saints.
2. Vigilance over “small” sins: Early church discipline ([1 Corinthians 5](#)) and doctrinal clarity ([Galatians 5](#)) protect the body.
3. Encouraging small congregations: [Revelation 3:8](#) commends faithfulness over size.
4. Perseverance in “little while” seasons: Suffering is temporary; glory is sure ([Hebrews 10:37](#)).
5. Trust in divine multiplication: Mustard-seed faith and ministries grow by God's design.

Doctrinal Insights

- Soteriology: Grace reaches individuals whom society deems negligible.
- Ecclesiology: Every member, regardless of prominence, belongs integrally to the body.
- Eschatology: Imminence balanced with patience—Christ's return may seem delayed

yet remains “soon.”

- Ethics: Small words, deeds, or allowances carry eternal weight, for blessing or for discipline.

Summary

Strong’s Greek 3398 underscores that what appears small before men can be pivotal in the sight of God. Whether describing children, seeds, short spans, modest assemblies, or subtle influences, μικρός calls believers to humility, vigilance, compassion, and steadfast hope until the Lord who watches over the small and great alike comes in glory.

What does it look like to have fellowship with one another (1 John 1:7)?

In [1 John 1:7](#), the apostle writes, *“If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.”*

True fellowship is based on walking in the light of Christ.

WHEN WE WALK IN HIS LIGHT—HIS TRUTH AND HOLINESS—WE HAVE FELLOWSHIP WITH OTHER BELIEVERS.

The word translated “fellowship” in [1 John 1:7](#) is a form of *koinonia*, which appears about 20 times in the New Testament. It’s fellowship, but more than that: it’s fellowship based on a common sharing.

Koinonia is “the idea of sharing in spiritual blessings, mutual support, and active partnership in the faith” (*Strong’s Lexicon*).

When we have this type of fellowship with one another, we are united in purpose as we serve the Lord alongside each other.

Having fellowship with one another requires that we be authentic and transparent. God’s household has no room for lies, deceit, hypocrisy, or unconfessed sin. First John 1:6 states, **“If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth.”**

Christian fellowship thrives in spaces where believers are honest about their sins, struggles, and weaknesses. Instead of hiding these things from one another out of fear or shame, we should “confess [our] sins to each other and pray for each other so that [we] may be healed” (James 5:16). **Confessing sin to one another allows God’s light to expose us and heal our brokenness.**

MUTUAL ACCOUNTABILITY AND ENCOURAGEMENT ARE ESSENTIAL FOR HAVING FELLOWSHIP WITH ONE ANOTHER.

Another thing we share in having fellowship with one another is the experience of God’s grace and forgiveness through Christ.

In [1 John 1:7](#), the apostle connects Christian fellowship with the cleansing power of Jesus' blood. In Christ, we have forgiveness of sins. Therefore, we should forgive one another.

Paul writes, *“Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you”* ([Ephesians 4:32](#); cf. [Colossians 3:13](#)).

Having fellowship with one another means extending the same grace and forgiveness we have received to others.

Having fellowship with one another results in the **FULFILLMENT OF THE “ONE ANOTHER” COMMANDS IN THE BIBLE. THOSE WHO EXPERIENCE TRUE KOINONIA** are devoted to one another ([Romans 12:10](#)), honor one another ([Romans 12:10](#)), live in harmony with one another ([Romans 12:16](#)), accept one another ([Romans 15:7](#)), and serve one another in love ([Galatians 5:13](#)). They are kind and compassionate to one another ([Ephesians 4:32](#)); they admonish one another ([Colossians 3:16](#)), encourage one another ([1 Thessalonians 5:11](#)), and spur one another on toward love and good deeds ([Hebrews 10:24](#)). They offer hospitality ([1 Peter 4:9](#)) and love one another ([1 John 3:11](#)).

[First John 1:7](#) reminds us of the importance of a Christ-centered relationship with other believers. As we have fellowship in the Spirit, we walk in the light of truth, we are transparent, we extend grace and forgiveness, and we practice sacrificial love.

Fellowship is a vital expression of what it means to live as the body of Christ.

Introduction, The Incarnate Word

1What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life— **2**and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us— **3**what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. **4**These things we write, so that our joy may be made complete.

God Is Light

5This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. **6**If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; **7**but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

1st John 1:1-3

v.2:

Barnes' Notes on the Bible

For the life was manifested - Was made manifest or visible unto us. He who was the life was made known to people by the incarnation. He appeared among people so that they could see him and hear him. Though originally with God, and dwelling with him, [John 1:1-2](#), yet he came forth and appeared among people. Compare the [Romans 1:3](#) note; [1 Timothy 3:16](#) note. He is the great source of all life, and he appeared on the earth, and we had an opportunity of seeing and knowing what he was.

And we have seen it - This repetition, or turning over the thought, is designed to express the idea with emphasis, and is much in the manner of John. See [John 1:1-3](#). He is particularly desirous of impressing on them the thought that he had been a personal witness of what the Saviour was, having had every opportunity of knowing it from long and familiar contact with him.

And bear witness - We testify in regard to it. John was satisfied that his own character was known to be such that credit would be given to what he said. He felt that he was known to be a man of truth, and hence he never doubts that faith would be put in all his statements. See [John 19:35](#); [John 21:24](#); [Revelation 1:2](#); [3 John 1:12](#).

And shew unto you that eternal life - That is, we declare unto you what that life was - what was the nature and rank of him who was the life, and how he appeared when on earth. He here attributes eternity to the Son of God - implying that he had always been with the Father.

Which was with the Father - Always before the manifestation on the earth. See [John 1:1](#). "The word was with God." This passage demonstrates the pre-existence of the Son of God, and proves that he was eternal. Before he was manifested on earth he had an existence to which the word life could be applied, and that was eternal. He is the Author of eternal life to us.

And was manifested unto us - In the flesh; as a man. He who was the life appeared unto people. The idea of John evidently is,

- (1) that the Being here referred to was forever with God;
- (2) that it was proper before the incarnation that the word life should be given to him as descriptive of his nature;
- (3) that there was a manifestation of him who was thus called life, on earth; that he appeared among people; that he had a real existence here, and not a merely assumed appearance; and,
- (4) that the true characteristics of this incarnate Being could be borne testimony to by those who had seen him, and who had been long with him. This second verse should be regarded as a parenthesis.

Jamieson-Fausset-Brown Bible Commentary

2. the life—Jesus, "the Word of life."

was manifested—who had previously been "with the Father."

show—Translate as in 1Jo 1:3, "declare" (compare 1Jo 1:5). Declare is the general term; write is the particular (1Jo 1:4).

that eternal life—Greek, "the life which is eternal." As the Epistle begins, so it ends with "eternal life," which we shall ever enjoy with, and in, Him who is "the life eternal."

which—Greek, "the which." the before-mentioned (1Jo 1:1) life which was with the Father "from the beginning" (compare Joh 1:1). This proves the distinctness of the First and Second Persons in the one Godhead.

Matthew Poole's Commentary

He interrupts the stream of his discourse by this seasonable parenthesis, while he therein gives an account how *the Word of life, the life, that eternal life*, (already noted to be here all one, and chiefly to mean the Son of God), which being

with the Father must be to us invisible, came to be so sensibly known to mortal men on earth; which he doth by telling us he

was manifested; and that was sufficiently done, both who he was, and what he designed, in his partaking with us of flesh and blood, and *being found in fashion as a man*, whereby he subjected himself to the notice of our senses; and was hereupon said to have been *manifested in the flesh*, 1Jo 3:5 1 Timothy 3:16; the glory of his Divinity also shining forth most conspicuously in his God-like conversation, and wonderful works, through this veil, and confirming the truth of his heavenly doctrine, which more distinctly declared both that it was the Son of God who was come down into this wretched world of ours, and what the kind design was of his descent hither. So that what here the apostle says more briefly, that he was *manifested*, well admits the larger account which he gives of it in his Gospel, **John 1:14**: *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth*. Whereupon (as he adds) he bears witness, and shows forth what he had seen so manifested, as it belonged to his apostolical office to do.

v.3

Benson Commentary

1 John 1:3-4. *That which we have seen* — Him, I say, of whom we have such infallible knowledge, or that which we have seen and heard from him and of him; *declare we to you* — For this end; *that ye also may have fellowship with us* — May enjoy the same fellowship which we enjoy; or, in other words, that, being fully satisfied and firmly persuaded of the truth of our testimony, and laying hold on him by a lively faith, you may have fellowship with God and with Christ, such as we apostles, and other faithful Christians have, and may partake with us of the benefits and privileges we enjoy thereby. *And truly our fellowship* — Whereby he is in us, and we in him; *is with the Father* — We are savingly acquainted with, have access to, and intercourse with, the Father, and partake of all those blessings which God the Father has promised to those that are in covenant with him; *and with his Son Jesus Christ* — And we partake also of all those privileges Christ has purchased for his members, namely, pardon, reconciliation, the divine favour, adoption into God's family, the Spirit of adoption sent into our hearts, regeneration, sanctification, a lively, joyful hope of the heavenly inheritance, and an earnest of that inheritance by his Spirit dwelling in us, whereby we sit in heavenly places with Christ Jesus. *And these things write we unto you* — We not only declare them in word, which might soon escape from your remembrance, but we put them down in writing, that you may frequently peruse and consider them; *that your joy may be full* — So our Lord also, [John 15:11](#); [John 16:22](#); that is, to confirm you in the faith, and direct you into that way, wherein you may have an abundant source of comfort. There is a joy of faith, a joy of hope, and a joy of love. Here the joy of faith is chiefly intended: and the expression, *your joy*, chiefly means your faith, and the joy arising from it. It likewise, however, implies the joy of hope, and the joy of love.

Matthew Henry's Concise Commentary

1:1-4 That essential Good, that uncreated Excellence, which had been from the beginning, from eternity, as equal with the Father, and which at length appeared in human nature for the salvation of sinners, was the great subject concerning which the apostle wrote to his brethren. The apostles had seen Him while they witnessed his wisdom and holiness, his miracles, and love and mercy, during some years, till they saw him crucified for sinners, and afterwards risen from the dead. They touched him, so as to have full proof of his resurrection. This Divine Person, the Word of life, the Word of God, appeared in human nature, that he might be the Author and Giver of eternal life to mankind, through the redemption of his blood, and the influence of his new-creating Spirit. The apostles declared what they had seen and heard, that believers might share their comforts and everlasting advantages. They had free access to God the Father. They had a happy experience of the truth in their souls, and showed its excellence in their lives. This communion of believers with the Father and the Son, is begun and kept up by the influences of the Holy Spirit. The benefits Christ bestows, are not like the scanty possessions of the world, causing jealousies in others; but the joy and happiness of communion with God is all-sufficient, so that any number may partake of it; and all who are warranted to say, that truly their fellowship is with the Father, will desire to lead others to partake of the same blessedness.

Barnes' Notes on the Bible

That which we have seen and heard declare we unto you - We announce it, or make it known unto you - referring either to what he purposes to say in this Epistle, or more probably embracing all that he had written respecting him, and supposing that his Gospel was in their hands. He means to call their attention to all the testimony which he had borne on the subject, in order to counteract the errors which began to prevail.

That ye may have fellowship with us - With us the apostles; with us who actually saw him, and conversed with him. That is, he wished that they might have the same belief, and the same hope, and the same joy which he himself had, arising from the fact that the Son of God had become incarnate, and had appeared among people. To "have fellowship," means to have anything in common with others; to partake of it; to share it with them, (see the notes at [Acts 2:42](#)); and the idea here is, that the apostle wished that they might share with him all the peace and happiness which resulted from the fact that the Son of God had appeared in human form in behalf of men. The object of the apostle in what he wrote was, that they might have the same views of the Saviour which he had, and partake of the same hope and joy. This is the true notion of fellowship in religion.

And truly our fellowship is with the Father - With God the Father. That is, there was something in common with him and God; something of which he and God partook together, or which they shared. This cannot, of course, mean that his nature was the same as that of God, or that in all things he shared with God, or that in anything he was equal with God; but it means that he partook, in some respects, of the feelings, the views, the aims, the joys which God has. There was a union in feeling, and affection, and desire, and plan, and this was to him a source of joy. He had an attachment to the same things, loved the same truth, desired the same objects, and was engaged in the same work; and the consciousness of this, and the joy which attended it, was what was meant by fellowship. Compare the [1 Corinthians 10:16](#) note; [2 Corinthians 12:14](#) note. The fellowship which Christians have with God relates to the following points:

(1) Attachment to the same truths, and the same objects; love for the same principles, and the same beings.

(2) the same kind of happiness, though not in the same degree. The happiness of God is found in holiness, truth, purity, justice, mercy, benevolence. The happiness of the Christian is of the same kind that God has; the same kind that angels have; the same kind that he will himself have in heaven - for the joy of heaven is only that which the Christian has now, expanded to the utmost capacity of the soul, and freed from all that now interferes with it, and prolonged to eternity.

(3) Employment, or cooperation with God. There is a sphere in which God works alone, and in which we can have no cooperation, no fellowship with him. In the work of creation; in upholding all things; in the government of the universe; in the transmission of light from world to world; in the return of the seasons, the rising and setting of the sun, the storms, the tides, the flight of the comet, we can have no joint agency, no cooperation with him. There God works alone. But there is also a large sphere in which he admits us graciously to a cooperation with him, and in which, unless we work, his agency will not be put forth.

This is seen when the farmer sows his grain; when the surgeon binds up a wound; when we take the medicine which God has appointed as a means of restoration to health. So in the moral world. In our efforts to save our own souls and the souls of others, God graciously works with us; and unless we work, the object is not accomplished. This cooperation is referred to in such passages as these: "We are laborers together (συνεργοί sunergoi) with God," [1 Corinthians 3:9](#). "The Lord working with them," [Mark 16:20](#). "We then as workers together with him," [2 Corinthians 6:1](#). "That we might be fellow-helpers to the truth," [3 John 1:8](#). In all such cases, while the efficiency is of God - alike in exciting us to effort, and in crowning the effort with success - it is still true that if our efforts were not put forth, the work would not be done. In this department God would not work by himself alone; he would not secure the result by miracle.

(4) we have fellowship with God by direct communion with him, in prayer, in meditation, and in the ordinances of religion. Of this all true Christians are sensible, and this constitutes no small part of their special joy. The nature of this, and the happiness resulting from it, is much of the same nature as the communion of friend with friend - of one mind with another kindred mind - that to which we owe no small part of our happiness in this world.

(5) the Christian will have fellowship with his God and Saviour in the triumphs of the latter day, when the scenes of the judgment shall occur, and when the Redeemer shall appear, that he may be admired and adored by assembled worlds. Compare the notes at [2 Thessalonians 1:10](#). See also [Matthew 19:28](#); [Revelation 3:21](#).

And with his Son Jesus Christ - That is, in like manner there is much which we have in common with the Saviour - in character, in feeling, in desire, in spirit, in plan. There is a union with him in these things - and the consciousness of this gives peace and joy.

(There is a real union between Christ and his people, which lies at the foundation of this fellowship. Without this union there can be no communion. But a "union with Christ in these things, i. e., in character and feeling, etc." is nothing more than the union which subsists between any chief and his followers; and why the apostle Paul, or others after him, should reckon this a great mystery, is not easily comprehended. [Ephesians 5:32](#); [Colossians 1:27](#). For a full view of the subject, see the author's notes, with the supplementary note at [Romans 8:10](#).)

Jamieson-Fausset-Brown Bible Commentary

3. That which we have seen and heard—resumed from 1Jo 1:1, wherein the sentence, being interrupted by 1Jo 1:2, parenthesis, was left incomplete.

declare we unto you—Oldest manuscripts add also; unto you also who have not seen or heard Him.

that ye also may have fellowship with us—that ye also who have not seen, may have the fellowship with us which we who have seen enjoy; what that fellowship consists in he

proceeds to state, "Our fellowship is with the Father and with His Son." Faith realizes what we have not seen as spiritually visible; not till by faith we too have seen, do we know all the excellency of the true Solomon. He Himself is ours; He in us and we in Him. We are "partakers of the divine nature." We know God only by having fellowship with Him; He may thus be known, but not comprehended. The repetition of "with" before the "Son," distinguishes the persons, while the fellowship or communion with both Father and Son, implies their unity. It is not added "and with the Holy Ghost"; for it is by the Holy Ghost or Spirit of the Father and Son in us, that we are enabled to have fellowship with the Father and Son (compare 1Jo 3:24). Believers enjoy the fellowship OF, but not WITH, the Holy Ghost. "Through Christ God closes up the chasm that separated Him from the human race, and imparts Himself to them in the communion of the divine life" [Neander].

Matthew Poole's Commentary

He now proceeds with what he intended, not only professing to testify most certainly known things, (which he further with great earnestness inculcates), but declaring also the end of this testimony; viz. not merely that they to whom he writes might know them too, (as if the being a Christian did only stand in having some peculiar notions from other men, and that they were only to know for knowing' sake), but that they might

have fellowship, i.e. partake and communicate with them (viz. the apostles, and the whole community of living Christians) in all the vital influences, holy practice, the dignities, pleasures, and consolations belonging to the Christian state; whereupon he adds,

and truly our fellowship is with the Father, and with his Son Jesus Christ: q.d. Nor are the advantages of that state, in their kind and nature, terrene, sensual, secular, but Divine and heavenly, such as are imparted to us by

the Father, and his Son Jesus Christ; or, wherein we are truly said to participate, and have a communion with them. That blessed Spirit, who is the immediate author to us of all gracious communication, (whence this is also styled *the communion of the Holy Ghost*, 2 Corinthians 13:14), being in reality the Spirit of the Father and the Son.

Gill's Exposition of the Entire Bible

That which we have seen and heard,... This is repeated, both to confirm and illustrate what had been before said, and to carry on the discourse to what follows:

declare we unto you; in the ministry of the word; the person and offices of Christ being the sum and substance of the Gospel ministrations, that declares him to be the true God and eternal life, God over all, blessed for ever; and truly man, made of a woman, and made under the law; and to be the only Mediator between God and man, to be prophet, priest; and King, and to be the alone Saviour and Redeemer: this declares the greatness and excellency of his salvation, what an able, proper, and suitable Saviour he is; and what

precious promises and spiritual blessings are in him, even all grace and eternal glory. And this declaration of him is made in the Gospel, for the following ends and purposes,

that ye also may have fellowship with us; in hearing, seeing, and handling of Christ in a spiritual sense; and by enjoying the same privileges in God's house and family, the same ordinances and spiritual provisions; joining and partaking with them in all the immunities and advantages of a Gospel church state here; and by being with them to all eternity hereafter.

And truly our fellowship is with the Father; the Father of Christ, the covenant God and Father of his people; and which they have with him, when under the influence and witnessings of the spirit of adoption, and can in the strength of faith call him their Father, draw nigh to him through Christ as such, and are indulged with his presence, and the discoveries of his love:

and with his Son Jesus Christ; being in union to him, they become partakers of him, and of his blessings; they receive out of his fulness, and grace for grace; they are admitted to an intimacy and familiarity with him; they are had into his chambers of secret retirement; they are brought into his banqueting house, where his banner over them is love, and where he sups with them, and they with him; and into this fellowship are they called by the grace of God, through the Gospel; as also they have fellowship with the blessed Spirit, though not here mentioned; see [2 Corinthians 13:14](#).

The Berean Devotional:



The Berean: Daily Verse and Commentary for John 16:23-24
(<https://www.theberean.org>)

(9) "So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. (10) For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

John 14:13-14

(13) And I will do whatever you ask in my name, so that the Son may bring glory to the Father. (14) You may ask me for anything in my name, and I will do it.

John 15:7

(7) If you remain in me and my words remain in you, ask whatever you wish, and it will be given you.

John 15:16

(16) You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name.

1 John 3:22

(22) and receive from him anything we ask, because we obey his commands and do what pleases him.

1 John 5:14

(14) This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us.

New International Version

Is it true that [God](#) has given us a blank check to ask anything of Him just as one might ask a genie in a fairy tale? Some may misunderstand this to be the case, but [I John 5:14](#) qualifies what He will grant: "Now this is the confidence that we have in Him, that if we ask anything *according to His will* , He hears us." Real prayer is communion with God, and what is necessary for communion are common thoughts between His mind and ours.

What we need is for Him to fill our minds and hearts with His thoughts. Then His desires will become our desires flowing back to Him in the form of prayer. [James 4:3](#) confirms this: "You ask and do not receive, because you ask amiss, that you may spend it on your pleasures." If we ask amiss, we are certainly not asking according to His will, and we will not receive.

But does not Jesus say in [John 16:23](#) , "[W]hatever you ask the Father in My name He will give you"? He most assuredly does, but we still do not have a carte blanche. To ask God for anything in the name of [Jesus Christ](#) , it must be in keeping with what He is. To ask in Christ's name is to ask as though Christ Himself were asking. Therefore, we can only ask for what Christ Himself would ask. It is therefore necessary to set aside our own will and accept God's. Jesus says in [John 8:29](#) : "And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him." If we do as Jesus did, we are sure to receive answers as He did. He adds in [John 11:41-42](#) : "Father, I thank you that You have heard Me. And I know that You always hear Me."

We must come away with the realization that prayer is not dictating to God, but a humble and heartfelt expression of our attitude of dependency and need. Because of this, the one who truly prays is submissive to [God's will](#) , content with Him supplying his need according to the dictates of His sovereign pleasure. The result of this, combined with the infusion of God's attitudes and thoughts as we draw near to Him, will work to create us in His image.

— John W. Ritenbaugh

CLARITY on Matthew 23:14

The verse is a point of significant textual discussion because it is omitted from the main text of many modern translations (such as the NIV, ESV, and NLT), which often jump directly from verse 13 to verse 15.

BibleRef.com +2

Where to Find the Text

The status and location of this verse vary significantly depending on the Bible version used:

- **Included in Text:** The King James Version (KJV), New King James Version (NKJV), and the Douay-Rheims include it as verse 14.
- **Omitted or Footnoted:** Modern translations like the NIV, ESV, and NASB typically exclude it from the main text or place it in brackets/footnotes.
- **Parallel Passages:** Even if omitted in Matthew, the exact same teaching is found in **Mark 12:40** and **Luke 20:47**.

BibleRef.com +6

The Biblical Text

In versions that include it, the verse generally reads:

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." (KJV)

Bible Gateway +1

Why It Is Missing in Modern Bibles

Scholars and translators often omit the verse from the main text for several reasons:

- **Manuscript Evidence:** The earliest and most reliable Greek manuscripts (such as Codex Sinaiticus and Codex Vaticanus) do not contain this verse in the book of Matthew.
- **Scribal Harmonization:** Textual critics suggest that later scribes likely added the verse to Matthew to harmonize it with the parallel accounts in Mark and Luke.
- **Inconsistent Placement:** In manuscripts where the verse does appear, it is sometimes found before verse 13 rather than after it, suggesting it was a later insertion.



Core Meaning

The verse serves as a "woe"—a pronouncement of impending judgment. Jesus condemns religious leaders for two specific acts:

1. **Exploitation:** They "devoured" widows' houses, possibly through manipulative legal advice, excessive fees, or coercing property donations from those with no natural protector.
2. **Pretense:** They used "long prayers" as a cloak for their greed, making people believe they were holy while they were actually committing extortion.

Blue Letter Bible +2

Matthew 25:

English Standard Version

Par ▼

The Parable of the Ten Virgins

1“Then the kingdom of heaven will be like ten virgins who took their lamps^a and went to meet the bridegroom.^b **2**Five of them were foolish, and five were wise. **3**For when the foolish took their lamps, they took no oil with them, **4**but the wise took flasks of oil with their lamps. **5**As the bridegroom was delayed, they all became drowsy and slept. **6**But at midnight there was a cry, ‘Here is the bridegroom! Come out to meet him.’ **7**Then all those virgins rose and trimmed their lamps. **8**And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ **9**But the wise answered, saying, ‘Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.’ **10**And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. **11**Afterward the other virgins came also, saying, ‘Lord, lord, open to us.’ **12**But he answered, ‘Truly, I say to you, I do not know you.’ **13**Watch therefore, for you know neither the day nor the hour.

The Parable of the Talents

14“For it will be like a man going on a journey, who called his servants^c and entrusted to them his property. **15**To one he gave five talents,^d to another two, to another one, to each according to his ability. Then he went away. **16**He who had received the five talents went at once and traded with them, and he made five talents more. **17**So also he who had the two talents made two talents more. **18**But he who had received the one talent

went and dug in the ground and hid his master's money. ¹⁹Now after a long time the master of those servants came and settled accounts with them. ²⁰And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here, I have made five talents more.' ²¹His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' ²²And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here, I have made two talents more.' ²³His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' ²⁴He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, ²⁵so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.' ²⁶But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? ²⁷Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. ²⁸So take the talent from him and give it to him who has the ten talents. ²⁹For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. ³⁰And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'

The Final Judgment

³¹"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. ³²Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. ³³And he will place the sheep on his right, but the goats on the left. ³⁴Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, ³⁶I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' ³⁷Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? ³⁸And when did we see you a stranger and welcome you, or naked and clothe you? ³⁹And when did we see you sick or in prison and visit you?' ⁴⁰And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers,^f you did it to me.'

⁴¹"Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. ⁴²For I was hungry and you gave me no food, I was thirsty and you gave me no drink, ⁴³I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' ⁴⁴Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' ⁴⁵Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.' ⁴⁶And these will go away into eternal punishment, but the righteous into eternal life."

Footnotes:

a 1 Or *torches*

b 1 Some manuscripts add *and the bride*

c 14 Or *bondservants*; also verse 19

d 15 A *talent* was a monetary unit worth about twenty years' wages for a laborer

e 21 Or *bondservant*; also verses 23, 26, 30

f 40 Or *brothers and sisters*

According to Christian theology, receiving

[Jesus Christ](#)

is synonymous with receiving eternal life because the Bible identifies Jesus as the very source and embodiment of that life.

Blog David Jeremiah Blog +3

Key Theological Principles

- **Eternal Life as a Person:** Scripture describes eternal life not just as a duration of time, but as a person—Jesus Christ himself. Therefore, to have the Son is to have life (1 John 5:11–12).
- **An Immediate Possession:** Many believe eternal life begins only after death, but biblical texts like **John 3:16** and **John 5:24** use the present tense, indicating that believers "have" eternal life the moment they receive Christ.
- **Intimate Relationship:** Jesus defined eternal life in **John 17:3** as *knowing* God and Jesus Christ. This "knowing" refers to a deep, personal relationship rather than simple intellectual agreement.
- **A Free Gift:** Eternal life is considered a gift of God's grace that cannot be earned through good works or religious effort. It was "purchased" for humanity through Christ's sacrificial death on the cross.

 GodLife +14

How to "Receive" Christ

- **Miraculous Grace:** *"No one comes to Me unless the Father draws them."* – **John 6:44.** *"You have been saved by grace through faith, not of works, so that no one will boast."* – **Ephesians 2:1-10**
- **Faith/Belief:** Trusting in the finished work of Christ's death and resurrection for the forgiveness of sins.
- **Repentance:** A "change of mind" or turning away from sin to follow God's will.
- **Confession:** Declaring with one's mouth that "Jesus is Lord" (Romans 10:9).
- **Active Following:** Some emphasize that receiving Christ leads to an active life of obedience and transformation by the Holy Spirit.

"You Better Listen To Me"

Matthew 10:40

April 12, 2026

INTRO: Have you ever said or heard: ***"You better listen to me!"***
&/or *What are your most memorable, famous last words?*

When Sir Isaac Newton died, he was humble. He said, "I don't know what I may seem to the world. But as to myself I seem to have been only like a boy playing on the seashore and diverting myself now and then in finding a smoother pebble or a prettier shell than the ordinary, whilst the great ocean of truth lay all undiscovered before me."

Leonardo da Vinci was also overly modest, saying, "I have offended God and mankind because my work did not reach the quality it should have."
(This, from the man who left us the Mona Lisa.)

As [Benjamin Franklin](#) lay dying at the age of 84, his daughter told him to change position in bed so he could breathe more easily. Franklin's last words were, "A dying man can do nothing easy."

Thomas B. Moran was a pickpocket, known by the nickname "Butterfingers." He reportedly stole as many as 50,000 wallets in his career. He died in Miami in 1971, and his last words were, "I've never forgiven that smart-alecky reporter who named me Butterfingers. To me, it's not funny."

Murderer James W. Rodgers was put in front of a firing squad in Utah and asked if he had a last request. He replied, "Bring me a bullet-proof vest."

Convicted murderer Thomas J. Grasso used his last words to complain about his last meal. He said, "I did not get my Spaghetti-O's; I got spaghetti. I want the press to know this."

Actor Michael Landon, best known for [Little House on the Prairie](#) and [Highway to Heaven](#), died of cancer in 1991. His family gathered around his bed, and his son said it was time to move on. Landon said, "You're right. It's time. I love you all."

Donald O'Connor was a singer, dancer, and actor known for his role in [Singin' in the Rain](#). He also hosted the Academy Awards in 1954. O'Connor died at age 78 with his family gathered around him. He joked, "I'd like to thank the Academy for my lifetime achievement award that I will eventually get." He still [hasn't gotten one](#).

When Groucho Marx was dying, he let out one last quip: "This is no way to live!"

Basketball great "Pistol" Pete Maravich collapsed during a pickup game. His last words: "I feel great."

Actress [Joan Crawford](#) yelled at her housekeeper, who was praying as Crawford died. Crawford said, "Damn it! Don't you dare ask God to help me!"

Bo Diddley died giving a thumbs-up as he listened to the song "Walk Around Heaven." His last word was "Wow."

Surgeon Joseph Henry Green was checking his own pulse as he lay dying. His last word: "Stopped."

"Money can't buy life." – Bob Marley (1945-1981)

Billy Graham notes that when the great saint Joseph Everett was dying, he said, "GLORY! GLORY! GLORY!" and continued exclaiming "GLORY!" for over twenty-five minutes until he was whisked away by angels to the gates of heaven.

"When I lived, I provided for everything but death; now I must die, and I am unprepared to die." -*Cesare Borgia*.

Winston Churchill, the man whose vision and battle cry was to "never give up," said on his deathbed, "I am convinced that there is no hope."

“Our God is the God from whom cometh salvation. God is the Lord by whom we escape death.” - *Martin Luther*.

John Knox uttered these piercing words and then died, “Live in Christ, die in Christ, and the flesh need not fear death.”

“Go on, get out – last words are for fools who have not yet said enough!”
– Karl Marx (1818-1883)

“I have pain—but I have peace, I have peace.” -
Richard Baxter, 17th Century Puritan Theologian.

A legacy of betrayal was left by Judas Iscariot. “I have sinned in that I have betrayed innocent blood.” He then went out and hanged himself.

Stephen died a martyr’s death of stoning with these words, “Lord lay not this sin to their charge.”

T/S: Be sure to remember that today’s passage & sermon are directly connected to last week’s ***“Great Friday”*** and ***Resurrection Sunday...***

Christ's death on the cross inspired Stephen's words...
AND defined ALL Christian's hope, help, & healing...

"It is FINISHED!"

- More of Christ's other notable *"last words"*
 - Matthew 5-7's famous sermon's closing...
 - Matthew 28:18-20's closing of His Gospel...
 - Acts 1:8's closing words before ascending...
 - Matthew 10's missional discourse closing...

BIG IDEA: ALL true Christians are small "a" apostles & capital "A" Ambassadors, sent with The King's authority & rewards!

PREVIEW:

1. Miraculous Koinonia Received
2. Missional Koinonia Rewarded
3. Ministerial Koinonia Remembered

TEXT:

I. Miraculous Koinonia Received

Have you ever thought thru the privilege, responsibility, weight & wonder of what it means to BE a Christian?

- Moral code to live by?
- Religious list of do's & don'ts?
- Fire Insurance: policy for heaven?

v.40: *Whoever receives you receives Me, and whoever receives Me receives Him who sent Me.*

➤ Note the **5 Pronouns** referenced by GOD:

- *Whoever*
- *You*
- *Me*
- *Us (the collective is implied)*
- *Him*

➤ 3-Step Process:

○ **Grace**

- Whoever = all/any undeserving sinners
- Personal invitation & exhortation
- Eternal invitation & exhortation
- Biblical invitation & exhortation
- Missional invitation & exhortation
- Receives = a divine gift is being given...

○ **Gospel**

- *MIRACLE* = Ephesians 2:1-10
- *MESSIAH* = John 3:3... 16... 36
- *MISSION* = John 20:21

○ **Glory!**

- **Creation was created for God's glory!**
- **Humanity exists for the glory of God!**
- **Christians are to BE His sent glorifiers!**
 - 1 Corinthians 10:31
 - Ephesians 4:1-6
 - Matthew 28:18-20
 - Titus 2:15

KEY TERMS:

CONTEXT (see key terms in 10:1-39)

WHOEVER

- a. This is yet another “absolute” term used by Christ.
- b. ANY-one can be included...
- c. EVERY-one meeting His standard is included...
- d. Don't miss the love, mercy, grace, & mission included here.
- e. YOU and I (AND “whoever” we know or meet) can KNOW that we (all) fit into God's “whoever” – Amen!
- f. WHOEVER Receives
- g. Receives YOU
- h. Receives ME (CHRIST, GOD The Son)
- i. Receives HIM (FATHER GOD Who sent Me)
- j. Receives A PROPHET

- k. The ONE/WHOEVER (who receives the prophet because he is a prophet)
 - i. Receive the Representative BECAUSE he is a Rep... (no other reason)
 - ii. Receive the Representative = Receive the Rep's Reward
 - 1. Created by Creator God
 - 2. Loved by the LORD God
 - 3. Chosen sovereign God
 - a. To hear
 - b. To heed
 - c. To heal
 - d. To hope
 - e. To help
 - 4.
- l. Receives A RIGHTEOUS PERSON
- m. The ONE/WHOEVER (who receives the righteous person because he is righteous)